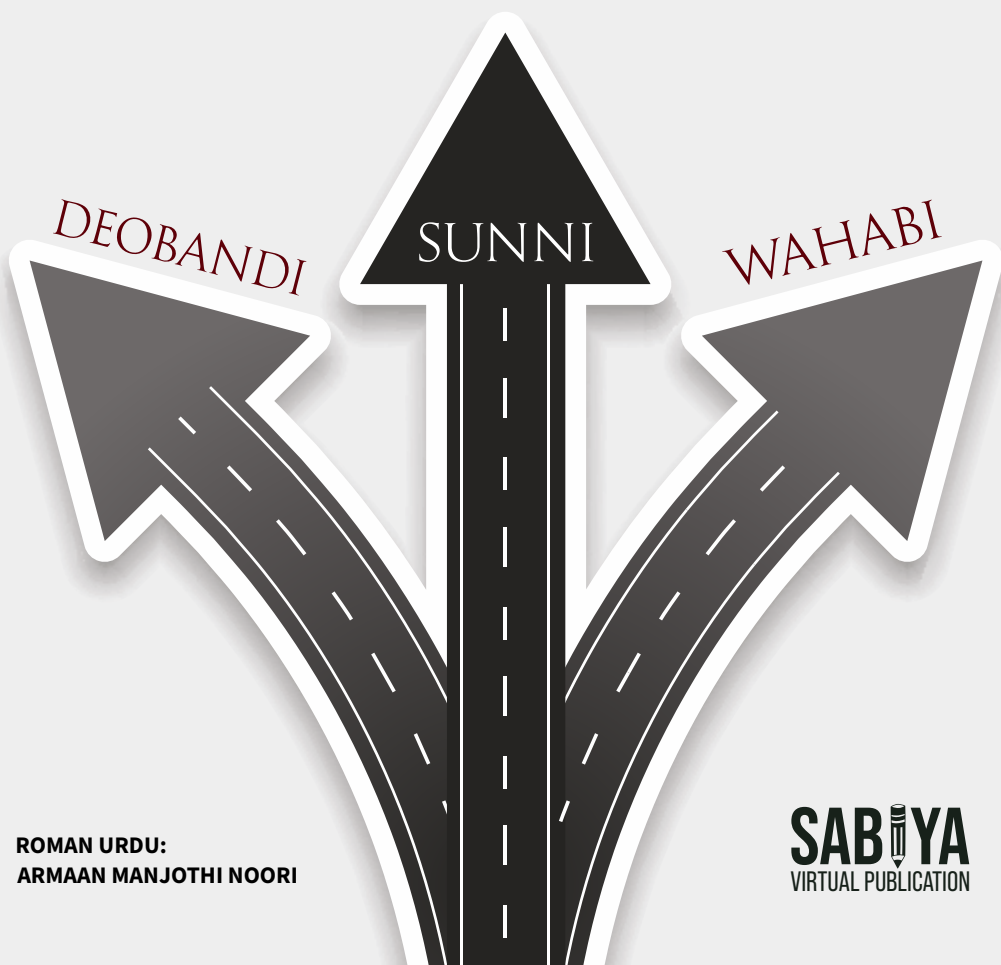


# HAQUE PAR KAUN?

**ALLAMA MUHAMMAD ZAFAR ATTARI**



**ROMAN URDU:  
ARMAAN MANJOTHI NOORI**

**SABYA**  
VIRTUAL PUBLICATION

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ALLAH Ky Naam Suru Jo Nihaayat Meharbaan  
Rahmat Wala

## Hamd

*Wahi Rab Hain Jisne Tujhko Hama'atan Karaam Banaya,  
Hume Bheekh Maangne Ko, Tera Aastaan Bataya*

*Tujhe Hamd Hai Khudaya*

*Tumhi Haakim-E-Baraaya, Tumhi Qasim-E-Ataaya  
Tumhi Dafae'e Balaya Tumhi Shafae'e Khataya*

*Koi Tumsa Kaun Aaya*

*Woh Kanwari Paak Maryam, Woh Nafakhto Feehe Kaadam  
Hain Ajab Nishaan-E-Aazam, Magar Aamena Ka Jaaya*

*Wohi Sabse Afzal Aaya*

*Yahi Bole Sidra Waale, Chaman-E-Jahan Ke Thaale  
Sabhi Maine Chaan Daale Tere Paaye Ka Naa Paaya*

*Tujhe Yakne Yak Banaya*

*Arey Ae Khuda Ke Bandon, Koi Mere Dil Ko Dhundho,  
Mere Paas Tha Abhi To, Abhi Kya Hua Khudaya  
Na Koi Gaya Na Aaya*

*Humko Ay Raza Tere Dil Ka Pata Chala Ba Mushkil  
Darr-E-Rouze Ke Muqabil Woh Hame Nazar To Aaya*

*Yeh Na Pooch Kaisa Paaya*

### **Naat E Mustafa**

*Munawwar Meri Aankho Ko Mere Shamshudduha Kar De  
Ghamo Ko Dhoop Me Wo Saayae Zulfe Dota Kar De*

*Jahaan Bani Ataa Kar De Bhari Jannat Hiba Kar De  
Nabi Mukhtare Qul Hai Jiss Ko Jo Chahe Ataa Kar De*

*Jahan Me Unki Chalti Hai Wo Dam-Me Kya Se Kya Kar De  
Jameen Ko Aasmaa Kar De Suraiya Ko Sara Kar De*

*Fazaa Me Udne Waale Yu Na Itraye Nida Kar De  
Wo Jab Chahe Jise Chahe Usme Farma Rawa Kar De*

*Meri Mushkil Ko Yu Aasaa Mere Muskil Kusha Kar De  
Har Aik Mauje Balaa Ko Mere Maula Nakhuda Kar De*

*Ataa Ho Bekhudi Mujhko Khudi Meri Hawa Kar De  
Mujhe Yu Apni Ulfat Me Mere Maula Fanaa Kar De*

*Jahaan Me Aam Paighame Shahe Ahmad Raza Kar De  
Palat Kar Peeche Dekhe Fir Se Tajdeede Wafa Kar De*

*Nabi Se Jo Ho Begana Use Dil Se Juda Kar De  
Pidar Madar Biradar Maalo Jaan Un Par Fida Kar De*

*Kisi Ko Wo Hasaate Hain Kisi Ko Wo Rulaate Hain  
Wo Yu Hi Aazmate Hain Wo Ab To Faisla Kar De*

*Gile Taibah Me Mil Jau Gulome Milke Khiljau  
Hayaate Jaavedaani Se Mujhe Yu Aashna Kar De*

*Mujhe Kya Fikr Ho Akhtar Mere Yaawar Hain Wo Yaawar  
Balao Ko Meri Jo Khud Giraftare Balaa Kar De*

Hamd Hai Us Zaat K Liye Jis Ny Insaano Ki Hidaayat K Liye Ambiyah E Kiraam Alaihissalam Ko Mabbus Farmaya Phir Aakhir Me Mehboob E Dana E Gayub ﷺ Ko Mabus Farmaya Ish Pakiza Silsal Par Humesa Humesa Ke Liye Khaatmiyat Ki Mahar Sabit Kardi Aur Apne Mehboob Aftaab E Nabuwat Mahar E Risaalat ﷺ Ki Zahir Wa Baatani Taalimaat Ko Jari Rakhne K Liye Ulma E Kiraam Wa Aauliyah E Izaam Silsila Ta Qyamaat Jari Wa Sari Kar Dia Mubarak Hai Wo Histiya Jinki Zaat Jinki Jubaan Wa Qalam Jinki Sirat Misl Rah E Hidaayat Hai. Jo Har Daur Me Ulma E Kiraam Awam Ko Rasta Dikhate Aaye Hai.

Ibatdaa E Aafransh Sy Ish Aalm E Rang O Buh Me Kai Martaba Bahaar Aur Kahi Martaba Chaman Ujda Islam Ky Lahlahate Gushan Ko Bohto Ny Shairaab Kia Aur Besumar Bitanparvajoo Ny Isey Ujaadany Ki Naakam Koshis Ki Har Daur Me Nit Naye Fitne Hote Rahe Aur Haq Ky Aagy Taytaikh Hote Rahe.

Haq Wa B Atil Ka Yeh Maharqa Jo 1400 Saal Sy Zaid Arse Mahyat Hai Daur E Hazir Takh Jari Hai.

Zamana Qurab Me Abhi Ummat E Muslima K Andar Ibtada'an Pak Wa Hind Me Ek Azeem Intshar Paida Hua Aur

## Haque Par Kaun?

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Qalil Arsy Me Pure Aalam E Islam Ko Apni Lapait Me Me Le  
Lia Aur Ish Tarah Ummat E Muhammadiyah ﷺ Giroh Me Bant  
Gayi

### **Barelvayat Wa Devbandiyat.**

Ish Intshaar K Piche Konse Awhaal Asar Andaaz Thy Is  
Mauju Par Hamaari Gujftgu Nahi Hamari Gunftgu Un Dono  
Giroh K Aqaid Ki Nishandahi Karna Aur Phir Yeh Sabit Karna  
Hai Ky Haq Par Kon Hai ?

Take Hamari Paresaan Awam Sahi Rah Ikhtiyaar Kar  
Sakein.

Waise Boht Kaam Hua Hai Ish Mauju Par Ish Par Jameh  
Koi Article Ya Koi Book Nahi Roman Me Ya Sayd Ho To Meri  
Nazar Me Nahi Aai

Aakhir Me Agar Ish Me Koi Galti Nazar Aaye Toh Zaroor  
Islah Kary

Dua Hai Is Adna Sy Kaam Ko Rab Azwajjal Apne Bargah  
Me Sharf E Kabuliyat Ata Kary Aameen

Roman Urdu

**Armaan Manjothi Noori**

## Shirk Wa Biddat Ki Haqqiqat

*Shirk Thhahry Jisme Tazim E Habib, Us Bure Mazhab Pey  
Lannat Kijiye.*

Shirk Wa Biddat Me Jo Point Cover Kiye Gaye Hai Wo Yeh Hai

1. Tauheed Wa Shirk
2. Tauheed Ki Haqqiqat
3. Shirk Ki Tarif
4. Shirk Ki Aqasaam
5. Bidaat Ki Tarrif
6. Hadees Se Biddat Ka Sabut
7. Biddat Ki Aqasaam
8. Biddat E Shya Ki Taqseem

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Tauheed Wa Shirk

Nihayat Afsos Ki Baat Hai Ke Jis Aqeeda E Tauheed Par Ummmat E Musalimah Ko Muztama Kiya Gya Tha Aaj Usi Ummat K Andar Jahalat Aramwaqfiyat Hone Ki Wajh Se Baaz Logo Ne Ish Pakiza Aqeeda Tauheed Ke Andar Apni Khud Sakhat Aur Man Pasand Tahrifat Aur Mabha's Ijaad Karke Uski Haqiqi Surat Ko Maskh Kar Dia Aur Ummat Me Esa Intsaar Paida Kar Dia Ke Ummat E Muhammadiya 2 Esey Giroh Me Munqshim Ho Gyi K Ek Dusri Ki Khun Ki Pyasi Ban Gyi. Islam Ne Jis Buniyat Yani LA ILLAH ILLAH Par Ummat E Muslimah Ko Mut'heed Kiya Gya Tha, Aaj Wahi Buniyad Fitna Wa Fasad Ki Saqal Me Aap Ke Samne Hai.

Aaj Tauheed Ka Barayi Namdai Musalmano Ko Mushrik Kahne Me Zara Barbar Bi Aar Mahsus Nhi Karte. Aur Ummat E Muhammdiyah Ka Siraja Bikhairne Me Koi Moqa Hath Se Jane Nahi Dete, Kitne Afsos Ki Baat Hai K Pura Kufr Deen E Islam Mutheed Ho Chukka Hai Lekin Yeh Log Ummat Par Shirk Wa Biddat Ke Fatve Laga Kar Kuffar Ke Naapak Ajaa'm Ko Taqwiyaat De Kar Deen E Islam Ki Zado Ko Khokhla Kar Rahe Hai.

Ish Surat Hal Ko Madh E Nazar Rakh Kar Fakir Ne Ish Mauju Par Qalam Uthaya Take Hamare Musalman Bhai Tauheed Wa Shirk Ki Haqiqi Surat Ko Pehchane Aur Haqiqi Hal Se Aagai Hasil Kar Ke Jaan Sake K Shirk Kya Hai. Aur Islam Ke Nazdik Shirk Ka Haqiqi Mahfum Kya Hai.

Kyon Ke Shirk Ek Esa Jahar Haal Hal Hai Jo Insan Ke Barbaadi Imaan Aur Aa'maal Ko Batil Karne Ka Sabab Banta Hai, Yeh Esa Mauju Hai Ke Jis Par Hamari Dunia Wa Akhirat Ki Bahtari Ka Daromadaar Hai Aur Ish Par Adam Wa Aqfiyat Bina Par Ho Sakta Hai K Kahi Ish Ghalazat Se Hamara Daman Aaluda Ho Chukaa Ho Hamari Dunia Wa Akhirat Ki Barbaadi Ka Samaan Rakha Ho Lehaza Lehaza Ish Ke Bare Me Maalumaat Hasil Karna Har Musalmaan Par Behad Lazim Wa Zaroori Hai.

Lehaza Sab Se Pehle Tauheed Wa Shirk Ki Tarif Ki Jati Hai.

### **Tauheed Ki Taa'rif :**

Hazrat Alama Mualana Sayid Ahmad Sahid Qazmi Rahamtullah Ta'ala Allay Tauheed Ki Tariff Me Likhte Hai :

ALLAH Ta'ala Ki Zaat Wa Sifaat Me Kisi Ko Sharik Hone Se Paak Manana Yani Jis Tarah ALLAH Ta'ala Hai Waisa Kisi Ko Khuda Na Maanana Ilm Wa Amaarat Wa Basaarat

Wagaira Jaisi Sifaat ALLAH Ta'ala Ki Hai Esi Sifaat Kisi Ki Nahi. Yeh Aqeedah Rakhna Tauheed Kahlata Hai.

### Shirk Ki Taa'rif

Allama Taftaazani Rahimahullahu Ta'ala Shirk Ki Tariff Ish Tarah Likhtey Hai.

الاشراك هو اثبات الشريك فى الوهيت بمعنى واجب الوجود كما  
للمجوس او بمعنى استحقاق العبادات كما للعبد الاصنام  
(شرح عقائد)

Tarjumah : Shirk Yeh Hai Ek ALLAH Ta'ala Ke Elava Kisi Ko Wajeeb Ul Wajud Manana Jaisa Ke Majusiyaon Ka Aqeeda Hai. Ya ALLAH Ta'ala Ke Elava Kisi Dusre Ko Laik E Ibaadat Janana Jaisa Ke Bhutparsto Ka Aqeeda Hai.

**Wajeeb Ul Wajud :** Esi Zaat Jo Apne Maujud Hone Me Kisi Dusre Ki Mohtaaj Na Hai, Aur Na Hi Uski Koi Ibtidah Ho, Na Inteha Ho. Jaise ALLAH Ta'ala Ki Zaat Ab Agar Kisi Ne Yeh Aqeedah Rakha Ke Jaise ALLAH Tabarak Wa Ta'ala Ki Zaat Wajeeb Ul Wajud Hai Isi Tarah Dusra Bhi Koi Wajub Ul Wajud Hai. Masalan Kisi Nabi Ya Faristey Wagaira Ke Bare Me Yeh Aqeeda Rakhta Hai Key Yeh Bhi Wajub Ul Wajud Hai, Esa Saqs Beshaq Mushrik Hai.

Alhumdullilah Ahle Sunnat Wal Jammat Me Koi Shaqs Esa Nahi Jo Yeh Aqeedah Rakhta Ho Rasool ALLAH Ya Wali ALLAH Ta'ala Ki Tarah Wajeeb Ul Wajud Hai. Yah Jaise ALLAH Ta'ala Ki Koi Ibtada Ya Inteha Nahi Esa Kisi Nabi Ya



## Haque Par Kaun?

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Wali Ki Ibtada Ya Inteha Nahi. Esa Aqeedah Koi Bhi Nahi Rakhta.

### Shirk Ki Aqsaam :

Shirk Ki Do Kismey Hai : 1. Shirk Fil Zaat 2. Shirk Fil Shifaat

### Shirk Fil Zaat :

Yani ALLAH Ta'ala Ki Zaat Me Kisi Gair Ko Sharik Thhehraana Matalab Yeh ALLAH Ta'ala Ki Zaat Jaisa Kisi Dusre Ko Samjana.

ALLAH Ta'ala Ki Zaat Baabarkat Wajeeb Ul Wajud Hai Lehaza Kisi Dusre Ko Wajeeb Ul Wajud Maanana Shirk Fil Zaat Kahlaata Hai.

Shirk Fil Shifaat : ALLAH Ta'ala Ki Shifaat Alaiya Me Kisi Gair Ko Sharik Thhehraana Yani Jis Tarah ALLAH Ta'ala Jaisi Shifaat Aaliyah Ke Sath Mutasaf Hai. Esi Shifaat Kisi Dusre Ke Liye Sabit Karna Shirk Fil Shifaat Hai.

Sawal : Sami Wa Bashir Shifaat ALLAH Ta'ala Ki Shifaat Hai, Agar Yeh Shifaat Kisi Dusre K Liye Sabit Ki Jaye Toh Kya Yeh Shirk Hai ?

Javab : ALLAH Ta'ala Bhi Sami Wa Bashir Hai Aur Insaan Bhi Sami Wa Bashir Hai. Jaisa K Quraan E Majeed Me Irshaad E Bari Ta'ala Hai.

(سورہ لقمان)

ان اللہ سمیع و بصیر

ترجمہ: بے شک اللہ تعالیٰ سنتا اور دیکھتا ہے۔

Tarjuma : Beshaq ALLAH Ta'ala Sunta Aur Dekhta Hai.

## Haque Par Kaun?

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Ek Dusri Jagah Insaan Ki Shifaat Bayaan Fermate Hue  
Irshaad E Bari Ta'ala Hai :

(سورہ دھر)

فجعلنا سميعا بصيرا۔

**ترجمہ:** پس ہم نے انسان کو سننے اور دیکھنے والا بنایا۔

Tarjumah : Pash Humne Insaan Ko Sunane Aur  
Dekhne Wala Banaya.

Tashrih : In Ayyat E Mubarak Me ALLAH Ta'ala Ne  
Shami Wa Bashir Shifaat Apne Liye Bhi Bayan Farmai Aur  
Insaano Ke Liye Bhi Lekin ALLAH Ta'ala Aurn Insaan Ko  
Shifaat Me Farq Yeh Hai Key ALLAH Ta'ala Ki Shifaat Azali  
Wa Abadi Hai Aur Bando Ki Yeh Shifaat ALLAH Ta'ala Ki  
Mohtaaz Hai Isiliye Yeh ALLAH Ta'ala Ki Ata Karda Hai. Jab  
Ke ALLAH Ta'ala Shifaat Apne Qabai E Qudrat Me Hai.

Ishi Tarah ALLAH Ta'ala Ki Shifaat Me Se Ek Shifaat  
Rauf O Rahim Bhi Hai. Jaise Surah Noor Me Irshaad E Rabbani  
Hai.

(سورہ نور)

وان الله رؤوف رحيم

**ترجمہ:** اور بے شک اللہ تعالیٰ رؤوف رحیم ہے۔

Tarjumah : Aur Beshaq ALLAH Ta'ala Rauf O  
Rahim Hai.

Ek Dusre Maqaam Par Apne Mahboob Karim Rauf O  
Rahim ﷺ Ke Bare Me Irshad Farmata Hai.

(سورہ توبہ)

ويا المؤمنين رؤوف رحيم

**ترجمہ:** (رسول اللہ ﷺ) مومنین پر رؤوف رحیم ہیں۔

## Haque Par Kaun?

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Tarjumah : RasoolALLAH Salluallaihaiwasallam  
Mominin Par Rauf O Rahim Hai.

In Dono Aayato Me ALLAH Ta'ala Ne Apne Liye Bhi Aur Apne Habib ﷺ Ke Liye Bhi Rauf O Rahim Ki Shifaat Sabit Famrai.

Lekin Inme Fark Baina Isi Tarah Hoga, Jaisa Pehle Majqur Hua, Yani ALLAH Ta'ala Ki Yeh Shifaat Jati Hai Aur Apne Qabja E Qudrat Me Hai Jab Ke Nabi Karim ﷺ Ki Yeh Shifaat Atai Aur ALLAH Ta'ala Ki Hajjat Mand Hai.

ALLAH Ta'ala Ki Shifaat Qadim Hai Jab K Insaan Ki Shifaat Hadis Hone Wali Hai Yani Khatam Hone Wali Hai.

Qadim : Jiski Koi Ibtadah Na Ho Yani Yeh Nahi Kah Sakte Ke ALLAH Ta'ala Ki Shifaat Ek Saal Pehle Thi Ab Nahi Balke Iski Shifaat Hamesa Se Hai Aur Hamesa Rahegi.

Ek Aur Maqaam Par Irshaad E Bari Ta'ala Hai

ان العزة لله جميعا. (سورہ یونس)  
ترجمہ: بے شک عزت صرف اللہ تعالیٰ کے لیے ہے۔

Tarjumah : Beshaq Ijizat Shirf ALLAH Ta'ala Ke Liye Hai.

Dusre Maqaam Apr Irshad Hai

ولله العزة ولرسله وللمومنين. (سورہ منافقون)  
ترجمہ: اور بے شک عزت اللہ کے لیے اور اس کے رسول کے لیے اور مومنین کے لیے ہے

Tarjumah : Beshaq Ijizat ALLAH Ke Liye Aur Uske Rasool Ke Liye Aur Momin Ke Liye Hai

Pehli Ayyat Me Ijazat Mein Ijazat Sirf ALLAH Ke Liye Sabit Hai Aur Dusri Me ALLAH Ta'ala Ke Rasool ﷺ Aur Momin Ke Liye Sabit Hai.

In Ayyat E Mubarak Me Jo Shifaat ALLAH Ta'ala Ke Liye Bayan Hui Hai Quraan Ne Wahi Shifaat Gairullah K Liye B Sabit Ki.

AB Dil Ke Andho Se Hum Sawal Karte Hai Kya ALLAH Ka Quraan Sirk Ki Dawat De Raha Hai ? Ke Jo Shifaat ALLAH Ta'ala K Liye Bayan Hui Wo Shifaat Insaan Ke Liye Bhi Sabit Kia . Yaqinan Nahi Quraan Sirk Ki Dawat Nahi Deta Baaz Naam Nihad Apne Qalbi Bugz Anad Ki Wajh Se Ahle Sunnat Wal Jamaat Sirk Ke Fatve Laga Kar Apni Jahalat Ka Inqaar Karke Tafriqan Bazi Hawa Dete Hai Aur Fitna Wa Fasad Ke Abwab Khol Kar Ummat E Muhammadiyah Me Intsaar Paida Karte Hai.

Jaisa Ke Humne Pehle Arz Kiya K Chaiye Toh Yeh Tha Ke Ummat E Muslimah Ko Mujtamah Kiya Jata Aur Kuffar Ke Napaak Irado Ko Nesat Wa Nabud Karne Ke Liye Musalmano Ko Ek Platform Ektha Karke Deen E Islaam Ki Taqwiyaat Ke Liye Apni Salahiyato Ko Istimaal Kiya Jata Lekin Afsos Ke Un Logo Ne Apni Tamaam Tar Salahiyato Ko Musalmano Ko Mushrik Sabit Karne Me Jhaunk Diya.

Gaibda Nabi ﷺ Toh Hazaro Saal Pehle Irshad Farmmaya Tha

”انا اخشا عليكم ان تشركو ولكن اخشا ان تنافسوا“  
ترجمہ: مجھے اس بات کا کوئی خطرہ نہیں کہ تم خدا کے ساتھ کسی کو شریک ٹھہراؤ گے لیکن مجھے اس بات کا خوف ہے کہ تم ایک دوسرے سے حسد کرو گے۔

Tarjumah : Mujhe Ish Baat Ka Koi Khatra Nahi K  
Tum Khuda Ke Sath Kisi Ko Sharik Thhehraoge  
Lekin Mujhe Ish Baat Ka Khauf Hai K Tum Ek  
Dusre Se Hasad Karoge.

## Haque Par Kaun?

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Ish Hadees E Pak Me Toh RasoolALLAH ﷺ Ne Apni Ummat Me Shirk Lo Maut Par Mohar Sabt Farma Di Lekin Yeh Log Ish Galaajat Ko Zinda Karne Par Musar (Ishrar Karne Wale) Hai ALLAH Ta'ala Samj Ata Farmaye.

## Biddat Ki Tarrif :

Devbandiyo Ke Pass Biddat Ka Istimaal B Chuke Jayda Hai Isliye Ish Bare Me B Janana Lazmi Zaroori Hai Chunache Bidaat Ki Tariff Mein

Maula Ali Qari Rahamtullallay Likhtey Hai :

(ملا علی قاری رحمۃ اللہ علیہ لکھتے ہیں)

قال النووي البدعة كل شئ عمل على غير مثال سبق وفي الشرع احداث  
ما لم يكن في عهد رسول الله صلى الله تعالى عليه وسلم  
(مرقاۃ شرح مشکوٰۃ)

Tarjumah : Imam Navavi Rahatullahallay Farmate  
Hai Esi Siqa Jiski Missal Zamana Sabiq Me Na  
Ho Use Biddat Kahte Hai Aur Shari'at Me Esi Kisi  
Chiz Ka Ijazar Karna Jo RasoolALLAH ﷺ Ke  
Zamaana Aqadas Na Ho Biddat Kahte Hai.

Ek Taarif Ish Tarah Bhi Ki Gyi, “Wo Naya Kaam Zamana Nabvi Ke Baad Ijaad Hua Yeh Aam Hai Ke Ish Naye Kaam Ka Taluq Aaitqaad Se Ho Ya Aamaal Se Ho Deeni Ho Ya Duniyavi

## Hadees Pak Se Biddat Ka Sabut

من سن في الاسلام سنة حسنة فله اجرها واجر من عمل بها من بعده  
من غير ان ينقص من اجورهم شئ ومن سن في الاسلام سنة حسنة  
كان عليه وزرها ووزر من عمل بها من بعده من غير ان ينقص من  
اوزارهم شئ (مسلم شريف: مشکوٰۃ ص ۳۳)

Tarjumah : Jo Saks Islaam Me Ache Tarrike Ko Raaiz Karega Toh Usko Iska Sawab Milega Aur Unka Logo Ke Amal Ka Sawab Milega Jo Iske Baa Dish Ijaad Karda Fahal Ko Ghamjan Rahe Aur Amal Karne Walo Ke Azar Me Kuch Kami Waqai Nahi Hogi Aur Jo Saks Deen E Islam Me Kisi Bure Amal Raaiz Karega Toh Us Par Isi Amal Ko Raaiz Karne Ka Bhi Gunah Milega Aur Un Logo Ke Amal Ka Bhi Jo Iske Baa Dish Tarike Par Chalte Rahe Aur Amal Karne Walo Logo Ke Gunah Me Koi Kami Nahi Ki Jayegi.

Tashrih : Ish Hadees Se Pata Chala Ke Acha Tariqa Ijaad Karne Par Sawab Hai Aur Ishi Ache Amal Ko Biddat E Hasnah Kahte Hai. Aur Jo Bura Amal Ijaad Karega Use Iska Gunah Milega Aur Isi Ko Biddat E Si'ah Kahte Hai.

### **Biddat Ki Aqsaam**

Biddat Ki 2 Kisme Hai

Biddat E Aaitqadi 2. Biddat E Amali.

**Biddat E Aaitqadi :** Wo Aqaid Batila Jo Huzoor Nabi Karim Sallauallaihiwsallam Ki Hayyat Zahiri Ke Baad Ijaad Hue Jaise Devbandiyon Ka Aqeeda.

Key ALLAH Ta'ala Jhoot Bol Sakta Hai Yaa RasoolALLAH Sallaualaliwsallam Ke Baad Dusra Nabi Aa Sakta Hai Ya Namaz Me RasoolALLAH Khayal Bail Gadhe Wagairah Ke Khayaal Se Badtar Hai. (Maaz Allah)

**Biddat E Amali :** Iski 2 Kisme Hai

Biddat E Hasanah Aur Biddat E Siyah

**Biidat E Hasanah :** Wo Naya Kaam Jo Na To Khilaf E Sunnat Ho Aur Naa Hi Kisi Sunnat Ko Mitaane Wala Ho. Jaise Mahfil E Millad Manana Ya Gayaravi Sharif Wa Urs E Bujurgaan E Deen Manana Etc.

**Biddat E Siyah :** Wo Naya Kaam Jo Khilaaf Sunnat Ho Ya Kisi Sunnat Ko Mitaane Wala Ho Jaise Paint Shirt Pehanana.

Biidat E Hasanah Aur Biddat E Siyah Mein Se Har Ek Ki Phir 3 3 Kisme Hai.

Biddat E Hasnah Ki 3 Kismein : 1. Biidat E Mubah 2. Biddat E Must'abah 3. Biddat E Wajeeba

**Biddat E Mubah :** Wo Naya Kaam Jo Khilaf E Sharai Na Ho Aur Bagair Niyyat E Khair Ke Kiya Jaye Jaise Yaum E Aazadi Manana. Sadi Biyah Charagah Karna Etc.

**Biddat E Must'abha :** Wo Naya Kaam Jo Khilaf Sharai Na Ho Aur Niyyat E Khair Ke Sath Kiya Jaye Awaam Alnaas Isko Sawaab Jante Ho. Jaise Mahfil E Millad Manana, Khutaba Jumma Wa Eidain Mein Sahaba E Kiram Ka Zikr Karna, Deeni Ijtimahat In'aqaad Karna, Masajid Ko Mujain Karna Etc.

**Biddat E Wajeeba :**

WO Naya Kaam Jo Khilaf E Sharai Na Ho Aur Tark Karne Ki Surat Mein Musalmaan Harj Me Muhtala Ho Jaye. Jaise Quraan Pak Par Aairab Lagana, Deeni Madarish Qayaam Ilm Sharf Wa Na'qa Hasil Karna.

**Biddat E Siyah Ki Taqsim**

Biddat E Maqruh E Tanjihi



Biddat E Maqruh E Tahrimi  
Biddat E Haraam

**Biddat E Maqruh E Tanjihi :** Wo Naya Kam Jo Khilaf E Sunnat Ho Aur Sunnat E Gair Muqidah Ko Tarak Karne Ka Sabab Bane. Jaise Nange Sar Ya Khade Ho Kar Khaana Pina.

**Biddat E Maqruh E Tahrimi :** Wo Naya Kaam Jo Khilaf E Sunnat Ho Aur Sunnat E Mauqidah Ko Tark Karne Ka Sabab Bane Jaise Darhi Mudana Ya Kata Kar Ek Muthi Se Kam Kar Lena.

**Biddat E Haraam :** Wo Naya Kaam Jo Khilaf E Sharai Ho Aur Farz Ya Wajeeb Ko Tark Karne Ka Sabab Bane.

Jaise Filme Daraame Dekhna, Mazaaraat Ko Sajdah Karna, Bujurgaan E Deen Ki Mazaaraat Par Dhul Phaikna.

### **Khulaasa Kalaam :**

Khulasa Kalaam Yeh Hua Ke Har Biddat Buri Nahi Hoti Jaisa Ke Devbandi Wahabi Hazraat Ne Samaj Rakha Hai Warna Ish Tarah Koi Shaks Bhi Biddat Se Nahi Bach Sakta Balke Devbandi Khud Bhi Ish Se Mahfuz Nahi Rah Sakte.

ALLAH Ta'ala Samj Ataa Kare.

Aameen

## Hayyat E Ambiyah Alaihimussalam

*Tu Zinda Hai WALLAH Tu Zinda Hai WALLAH  
Meri Chasam E Aalam Sy Chhup Jaane Wale*

### Ahle Sunnat Wal Jamaat Ka Aqeedah

**Hazrat Maulana Mufti Amjad Ali Aazmi**

Rahimahullahu Ta'ala Likhte Hai:

Ambiyah Alaihimussalam Isi Tarah Bahayyat Haqiqi Zinda Hai Jaise Dunia Me Zinda Thy. Khate Pitey Hai Jaha Chahe Atey Hai Tasdeeq Wada Ulah Ke Liye Ek Un Ko Un Par Maut Taari Hui Phir Batastur Zinda Ho Gaye Unki Hayyat , Hayyat Sh'hada Y Boht Arf'ah Wa Aali Hai.

Yahi Wajh Hai Ky Saheed Ka Tarka Taqseem Hoga Us Ki Biwi Baad Iddat Nikah Kar Sakti Hai Ba Khilaaf E Ambiyah K Ke Waha Yah Jaiz Nahi.

Bahaar Shariat Jild 1 Safa 17

**Ghazali E Zama Hazrat Hazrat Allama Maulana Syed Amhad Qazmi** Rahimahullahu Ta'ala Likhte Hai

Hamara Aqeedah Yeh Hai Ky Tamam Ambiyah E Kiraam Bil Khusus Rahmatulil Aalameen Durood Hayaat Haqeeqi Aur Jismaani Ky Sath Zinda Hai Apni Noorani Qabaro Me ALLAH Ta'ala Ka Diya Hua Rizq Khate Hai, Namaaz Padte Hai, Sunte Hai Dekhte Hai Jante Hai Kalaam Farmate Hai Aur Salaam Karne Walo Ka Javaab Dete Hai Chalte Phirte Aur Ate Jate Hai

## Haque Par Kaun?

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Jis Tarah Chahte Hai Tashrifat Farmte Hai Aur Apni Ummato Ky Aamaal Ka Mushahida Farmate Hai.

Maqalaat Qazmi Jild 2 Safah 2

Aqeeday Ki Wazahat Ky Baad Hum Hayyat E Ambiyah Ky Sabut Par Quraan Kareem Ahadees Mubaaraka Aur Bujurgaan E Deen Ky Hawalazaat Aur Aakhir Me Munqiren Ky Aqabir Ki Kitabo Sy Us Ka Sabut Paish Kargey Ummid Hai Munqiren Adam Ta'hsab Wa Anaad Ka Muzahira Karky Apne Aqeedah Ko Durusat Karne Ki Koshish Karegey.

### **Quran Sy Hayaat E Ambiyah Ka Sabut**

Jo ALLAH Ki Rah Me Mar Jaye Use Murda Mat Kaho.

وَلَا تَقُولُوا الْمَيِّتُ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءُ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٣﴾

Aur Jo Khuda Ki Rah Me Maare Jaaye Unhe Murda Na Kaho Balke Wo Zinda Hai Han Tumhe Khabar Nahin.

Surah Bakra Para 2 Ayyat 154

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

Aur Jo ALLAH Ki Rah Me Maare Gaye Hargiz Unhe Murda Na Khayaal Karna Balke WO Apne Rab Ke Pass Zinda Hai Rozi Pate Hai.

### Tashrih

Yeh Ayaat Mubaarak Nabi Kareem ﷺ Aur Digar Ambiyah Ki Hayyat Par Dalil Hai Kyon Key Ayaat Suhadah Ki Hayaat Par Saraahat Key Sath Dalalat Kar Rahi Hai To Ambiyah E Kiraam Ka Martaba Muqaaam Sahuda Sy Boht Ala Wa Afzal Aur Buland Hai Lihaza Un Ky Hayaat Ba Darza Aula Sabit Hogi.

Kyon Key Key Ummati Aur Aam Sipai Jab ALLAH Ta'ala Ki Rah Me Qatal Hone Sy Apni Qabar Me Zinda Hai Toh Manana Padega Us Ummati Wa Gulaam Ka Aqa Bhi Apni Qabar Me Zinda Hai.

Tarjumah :-

WO Sakhs Jo Banafsa Zinda Hai Wo Apni Ruh Ky Nikalne Sy Murda Ho Jata Hai Aur Wo Sakhs Jo Apne Rab Azwajjal Ky Sath Zinda Hai To Wo Hayaat Tahbhi Sy Hayaat Asli Ki Taraf Muntqeel Hon Jjata Hai Aur Yah Haqeeqi Hai.

(Lihaja Sabit Hua) Ky Jo Shariat Ki Talwar Sy Qatal Hone Wala Zinda Hai Aur Usy Rizq Bhi Dia Jata Hai To Sidq Wa Haqeeqat Ki Talwar Sy Qatal Hone Wala Kaise Murda Ho Sakta Hai.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٤﴾

Aur Humne Tumhe Nahi Bheja Magar Rahmat  
Sare Jahan Walo Ke Liye.  
Surah Ambiyah Ayyat 107

Tashrih :

Ish Ayaat Kareema Sy Maloom Hua Key Huzoor Nabi E Kareem ﷺ Tamaam Aalmeen Key Liye Rahamat Bana Kar Bheja Gya Hai Aur Ap Ka Rahmat Hona Aam Hai Momin Ke Liye Bhi Aur Kafir Ke Liye Bhi Kyon Ke Ap Ki Wajh Sy Azaab Ke Andar Taakhir Hui Aur Kufaar Ke Chahre Maskh Hone Aur Dunia Me Azaab E Ilahi Sy Mahfuz Rahe Aur Apka Rahmat Tamaan Jahaano Ke Liye Yani Aalam E Arwa Ya Alam E Ajsaam Ya Alam E Dunia Aur Jamih Makhluqaat Chahe Zawi Ke Liye Hai Yani Alam E Arwa Ho Ya Alam E Ajsaam Ya Alam E Dunia Aur Jamiah Makhulaat Chahe Zawi Al'qul (Aqal Wale Mshaal Insan) Aur Gair Jawi AL AL Aqal (Beaqal Yani Jaanwar) Ho Lihaja Maanana Padega Ke Aap Apne Zahiri Hayaat Me Bhi Rahmat Hai Aur Baad E Wafaat Bhi Rahmat Aur Tamaam Alameen Ke Liye Rahamat Hona AP Ki Hayaat Ka Taqaaza Karta Hai.

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمْ  
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا

Aur Agar Wo Pan Jano Par Julm Kare To Aey  
Mehboob Tumhare Huzoor Hazir Ho Aur Phir  
ALLAH Sy Maufi Chahe! Aur Rasool Unki  
Shafa'at Farmaye To Zaroor ALLAH Ko Touba  
Kabul Karne Wala Meharbaan Paye.

Tashri :

Ish Ayat E Karima Me Huzoor Nabi E Karim ﷺ Ki Bargah E Bekas Panah Me Hazir Ho Kar Magfirat Talab Karne Aur Huzoor Ke Liye Shafa'at Karne Ka Hukm Aam Hai Yani AP Ki Hayaat Zahiri Mein Bhi Qur Ap Ke Wisaal E Zahiri Ke Baad Bhi Ap Ki Bargah Me Hazir Ho Kar Magfirat Talab Karey Toh Huzoor Sallauallaihiwsaallam Us Ki Shafa'at Karegey.\

## Haque Par Kaun?

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Jaisa Ke Hazrat Ali RadiALLAHo Anho Syriwayat Hai

Tarmujah :

(Hazrat Ali RadiALLAHo Anho Farmte Hai) EK Arabi RasoolALLAH ﷺ Ki Tadfin Ke 3 Din Bad Hamare Pass Aya Pas Us Ne Ane Ap Ko Huzoor Ki Qabar Sharraf Ke Sath Ragda Aur Apnes Sar Par Qabar Anwar Ki Mitti Dalna Suru Kar Di Aur Arz Karne Laga Yaa RasoolALLAH Sallaulaihiwsallam Me Apni Jaan Par Zulm Kar Baitha Ho Aur Ap Ki Bargah Me Hazir Hua Hon Ke Ap Mere Liye Magfirat Talab Kare To Qabar E Anwar Sy Awaaj Aai Tahqeeq Teri Magfirat Kar Gayi. Sawahuda Al Haq

Tashrih

Ish Hadees E Pak Sy Pata Chalta Hai Ke Ssahaba E Kiram Aqeedah Tha Ke Huzoor ﷺ Hayaat Hai Aur Apne Gulamo Ki Shafa'at Farmate Hai Warna Arabi Ka Qabar Anwar Par Hazar Hone Aur Shafa'at Ka Sawaal Karne Ka Aur Kya Matlab Ho Sakta Hai. ?

## Ahaadees Se Hayaat E Ambiyah Ka Sabut

### Ambiyah Ko Qabro Me Rizq Dia Jata Hai

Tarjumah :

Beshaq ALLAH Ta'ala Ne Zamin Par Ambiyah Alahimussalam Ke Ajsaam Ko Khana Haraam Farma Dia Hai Pas ALLAH Azwajjal Ky Nabi Zinda Hote Hai Aur Unhe Rizq Dia Jata Hai.

(Ibne Maja, Musqaat Sharraf)

## Haque Par Kaun?

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Ek Aur Hadees Me Mer'aaj Ka Waqiah Farmte Hue Sarkaar E Do Alam (Durood)Farmate Hai.

(Mer'aaj Ki Raat Me Musa Alaihissalam Ki Qabr Par Sy Guzaraa To Ap Alaihissalam Apni Qabar Me Namaaz Ada Farma Rahe They.

(Muslim Sharif Jild 2 Safa 264)

Note Hamare Pass Nuqsa Hai Us Hisab Sy Hawala Page Jild Diye Gaye Hai Apke Pass Wahi Nuqsa Ho Zaroori Nahi So Page Number Alag Ho Sakte Hai.

### **Ambiyah Apni Qabaro Mein Namaaz Padte Hai**

Ambiyah Alaihissalam Apni Qabaro Me Zinda Hai Aur Namaaz Bhi Padte Hai.

(Khasaisul Qubra Safah 281 Jild 2)

### **Zameen Ambiyah Ke Jismo Ko Nahi Kha Sakti**

Aur Ek Hadees Mulahija Ho

Tarjumah : Beshaq ALLAH Ta'ala Ne Zameen Par Ambiyah Alaihissalam Ke Jismo Ko (Khaana) Haraam Farma Dia Hai.

### **Mer'aaj Ki Raat Tamaam Ambiyah Ney Huzoor KI Iqtada Ki Hadees**

Tahqeeq Me (Yani Huzoor Nabi Kareem Salluallaihiwsallsm) Ny Apne Ap Ko Ambiyah Alaihissalam Ki

## Haque Par Kaun?

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Jamaat Me Dekha Toh Hazrat Musa Alaihissalam Khade Ho Kar Namaaz Ada Farma Rahe The Ap Alaihissalam Darmiyan Ne Qad Aur Gungdiyah Le Balo Dale They Goya Ke Wo Shanud Ke Loogo Me Sy They Aur Hazrat Isha Alaihissalam Bhi Khade Namaaz Ada Farma Rahe They Aur Wo Tumhare Sahab Yani Mere Hum Saqal They Phir Namaaz Khadi Ho Gyi Aur Me Ne Tamaam Ambiyah Ki Imaamat Karai.

Muslim Sharrif Safah 529 -530

Ek Aur Hadees Me Mer'aaj Ka Waqiah Bayaan Karte Hue Ap Farmate Hai.

Me'raaj Ki Raat Surkh Wadi Par Sy Musa Alaihissalam Ke Pass Sy Guzara Aur Wo Apni Qabar Me Namaaz Ada Farma Rahe They.

Al Qaul Al Badah

### **Aur Ek Hadees Me Hai**

Goyah Me Hazrat Musa Allaysallam Ko Dekh Raha Ho Ke Wo Apni Ungliyah Kano Me Rakhe Hue Hai.

Shifa AL Siqaam

### **Ek Aur Hadees Me Hai**

Goyah Ke Wo Hazrat Musa Alaihissalam Ko Ghati Sy Tabliya Sy Kahte Hue Utrta Dekh Raha Ho

Muslim J-2 S.228



## Haque Par Kaun?

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(Jab Yazeed Ny Madina Sharraf Me Hamla Kia Masjeed E Nabwi Me Azaan Daine Aur Namaaz Ada Karne Par Paabandi Aaid Kardi Toh Usi Dauraan Sahaba E Kiraam Wa Tabaeen Izaam Rizwan ALLAH Alayhimazmmaeen Ny Huzoor Nabi Kareem ﷺ Ki Qabar E Anwar Sy Azaan Ki Awazein Suni.

Chunachae Saheed Bin Mashib RadiALLAH Anha Farmate Hai

Kisi Bhi Namaaz Ka Waqt Aisa Nahi Aya Ke Maine Huzoor Nabi E Kareem ﷺ Ki Qabar E Anwar Sy Azaan Ki Awaz Na Suni Ho.

Alwadi

## Hazrat E Aaisa Sideeqah Ka Aqeedah

Hazrat E Aaisa Sideeqah Radiallaho Ta'ala Anha Farmti Hai

Maine Jab Apne Huzre Yani RasoolALLAH Ke Mazaar Aqdas Me Dakhil Hoti To Parda Na Karti Thi Aur Me Kahti Yeh Mere Shauhar (Huzoor Nabi E Kareem ﷺ Aur Dusre Mere Walid Mohtram (Hazrat Abubakar Sideeq) Hai (Yani Shauhar Aur Walid Sy Chunache Parda Nahi Hoti Isiliye Me Parda Na Karti) Lekin Jab Hazrat Ummar Dono Bujrgo Ke Sath Dafan Hue To Me Phir Hazrat Ummar Farooq Sy Haya Ki Wajh Sy Khub Achi Tarah Parda Kar Ke Jati.

Sabit Hue Ke Hazrat E Aaisa Sideeqa Ka Aqeedah Tha Ke Ambiyah Aur Aauliyah Apni Qabaro Me Zinda Hai Warna Parda Karne Aur Na Karne Ka Kya Matlab ?

Mishqaat Sharraf Safa 184

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## Haque Par Kaun?

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Ek Aur Hadees Maukuf Me Hazrat Zubair Bin Baqaat Farmte Hai

Main Rozana Ayyat Harta Ke Duan Hazrat RasoolALLAH ﷺ Ke Qabar E Anwar Sy Azaa Aur Iqaamat Ki Awaaz Sunta Tha Yaha Tak Ke Log Wapaas Aa Gaye.

Zarqaani Ali Al Mawabh Safa 333 Jild 5

Namaaz Ka Pata Nahi Chalta Rha Lekin Nabi Kareem Sallauallahiwsallam Ki Qabar Anwar Sy Ganganaahat Ki Awaaj Sy Pata Chal Jata Ke (Namaaz Ka Waqt Ho Gya Hai).

### **Ambiyah Alaihissalam Ko Qabar Me Rizq Dia Jata Hai**

Huzoor Nabi E Kareem Rauf O Rahim Sallayualaihiwsallam Ka Farman E Aalishaan Hai

Jumuah Ke Din Mujh Par Durrood Pak Ki Kasrat Kar Liye Karo Kyon Ke Yeh Yaum E Mash'hud Hai Aur Ish Din Fariste Hazir Hote Hai Aur Jo Sakhs Mujh Par Durood Sharraf Pardta Hai To Us Ke Faarig Hone Tak Wo Durood Mujh Tak Pohcha Jata Hai.

(Main Abu Darda) Ne Arz Ki Yaa RasoolALLAH ﷺ Kya Wisaal Ke Baad Bhi ?

Farmaya Ke Wisaal Ke Baad

Kyon Ke ALLAH Ta'ala Ne Zameen Par Haraaam Kar Dia Hai Ke Wo Ambiyah E Kiraam Alaihissalam Ke Ajsaam Ko Khaye.

Par ALLAH Ta'ala Ke Nabi Zinda Hai Aur Unhe Rizq Bhi Dia Jata Hai.

Misqaat AL Mashi 121, Ibne Maja J-1 S-524

## **Ek Aur Hadees Me Hai**

### **Wisaal Ke Baad Bhi Tumhara Durood Me Sunta Hon**

RasoolALLAH ﷺ Ne Irshaad Farmaya Tumahre Ayyat Me Se Afzal Wa Bahtar Jumuah Ka Din Hai Ish Din Me Hazrat Aadat Alaysallam K Paida Hue Aur Ish Din Ko Ap Ki Ruh Mubarak Qabz Ki Gyai Aur Ish Sur Phunka Jayega Lihaza Ish Din Tum Mujh Par Durood Pak Ki Kasrat Kia Karo Kyon Ke Tumhara Durood Mujh Par Paish Kiya Jata Hai.

(Hazrat Shadaad Bin Aus Arz Ki ) Yaa RasoolALLAH ﷺ Hamara Durood Ap Ki Barfah Me Paish Kia Jata Hai Jab Ke Aap Ka Jism Bhishida Ho Chuka Hoga ? Apne Famraya Beshaq ALLAH Ta'ala Ne Zameen Par Haraam Kar Dia Hai Ke Wo Ambiyah Je Jismko Ko Khayee

Ek Aur Hadees Main Hai

RasoolALLAH ﷺ Ki Zindgi Aur Maut Koi Fark Nahi

(RasoolALLAH ﷺ Ne Farmaya)

Meri Zindgi Aur Meri Maut Dono Tumhare Liye Behtar Hai.

Khsaaees Kubra Jild 2 Safa 280

In Ahaadees Sy Yeh Masla Roz E Roshan Ki Tarah Wajeh Ho Gya Ke Ambiyah Apni Qabaro Me Zinda Hai Unhe Rizqq Bhi Milta Hai Aur Wo Apni Ummaat Ke Ahwaal Par Bhi Mutlah Hai Ish Ke Elawa Bhi Kayi Ahadees Mubaara Hayaat E Ambiyah Par Dalaalat Karti Ha Lekin Tawalat Ki Wajh Sy Inhi Par Iktafa Kia Jata Hai.

## Hayaat E Ambiyah

### Hayaat E Ambiyah Aur Sahaba E Kiram Ka Aqeedah

#### Hazrat Abubakar Sideeq RadiALLAHu Anho Ka Aqeedah

(Hazrat E Aaisha Sideeqah Farmti Hai)

Jab Mere Walid Muhtram (Hazrat Abubakar Sideeq) Bimaare Hogaye To Unhone Mujhe Wasihat Farmai Ke Mujhe Huzoor Nabi E Kareem ﷺ Ki Qabar Anwar Ke Pass Le Jana Aur Ish Tarah Ijaazat Talab Karna Yaa RasoolALLAH ﷺ Yeh Abubakar Hai Kya Ap Ke Pass Dafan Kar Dein Agar Ap Ijaazat Murhamat Farmaye Dey Th Mujhe Apke Pass Dafan Kar Dena Aur Agar Ijaazat Na Dain Toh Mujhe Baqih Sharif Me Dafan Kar Dena. Chunache Wisal Ke Baad Jab Aap Huzra Mubarak Ke Darwazy Par Laya Gya Aur Ish Tarah Kaha Gya Ke Yeh Abubkar Hai Aur Khwaish Karte Hai Ke RasoolALLAH ﷺ Ke Pass Dafan Ho Aur Unhone Humko Wasihat Farmai Thi Ke Agar Ap Ijaazat Murhamat Farmaye To Hum Dakhil Ho Jaye Aur Agar Ap Ijazaat Na Dey Toh Hum Waps Chale Jaye Toh Huzra Mubaarak Sy Awaaz Aai Ke Unhone Dakhil Kar Do Hum Ne Yeh Kalaam Suna Lekin Bolne Wala Nazar Nahi Aya.

Khasaees E Kubari Ki Riwayat Me Hai Ke Huzra Anwar Sy Awaa Aai Dost Ko Dost Ke Sath Mila Do Beshaq Dost Apne Dost Sy Milne Ka Mustaaq Hai.

Ish Riwayat Sy Pata Chala Ke Hazrat Sayyedna Abubakar Sideeq Ka Aqeedah Hai Ke RasoolALLAH ﷺ Zinda Hai Aur

## Haque Par Kaun?

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Apne Gulamo Ki Sunte Aur Unki Tamananao Ko Pura Bhi Farmate Hai.

### **2. Hazrat E Umar Farooq Ka رضى الله عنه Ka Aqeedah**

Kisi Sakhs Nuy Hazrat Ali Radiallaho Ta'ala Anho Burabhala Kaha To Hazrat Ummar Bin Khataab Radiallaho Ta'ala Anho Ne Farmaya ALLAH Ta'ala Tujhe Zalil Wa Ruswa Kary Tahqeeq Tune RasoolALLAH ﷺ Ko Ap Ki Qabar Mubaarak Me Azpat Pohchai.

Sabit Hue Ke Hazrat Umar E Farooq Radiallaho Ta'ala Anho ka Aqeedah Hai Ke Huzoor Nabi E Kareem Sallauaalahiwsallam Apni Qabar Anwar Me Hayyat Hai. Aur Ap Khusi Wa Masrat Yadh Taklish Bhi Mahsoos Karte Hai.

### **Hazrate Abdullah Biin Masood Radiallaho Ta'ala Anho Ka Nazriyah**

(Hazrat Abudullah Bin Masood) Farmate Hai Ke Mein 9 Bar Huzoor Nabi E Kareem ﷺ Ki Shahadat Ki Qasam Khana Jayda Pasand Karta Ho Banisbat Us Ke Ke Me Ek Martaba Kaho Ke Ap Saheed Nahi Kiye Gaye Hai.

Hazrat Abudullah Ka Aqeedah Hai Keaur Sath Hi Qasam Hi Qasam Kha Kar Irsahaad Farma Rahe Hai Ke Huzoor Nabi Kareem ﷺ Shaheed Quran Pak Ki Ruh Sy Zinda Hai Aur Us Sy Rizq Bhi Dia Jata Hai Lihaza Ap Bhi Apni Qabar Me Zinda Hai.

Zurqaani Ali Alwahabh Safa 313 J 8

## **Hazrate Aaisha Sideeqah Ka Nazriyah**

(Hazrate Aaisha Sideeqah RadiALLAHu Ta'ala anha)  
Huzoor Nabi E Kareem ﷺ Ki Masjeed Ke Sath Mulhaq Gharo  
Me Khil Ya Maikh Thokne Ki Awaaj Sunte To Un Ahle Khana  
Ke Pass Paigaam Bhejti Ke RasoolALLAH ﷺ Ko Aziyat Mat  
Do.

Pata Chala Ke Hazrat Aaisha Sideeqah Ka Aqeedah Hai  
RasoolALLAH ﷺ Apni Qabar E Anwar Ke Andar Zinda Hai  
Aur Ap Ko Shuar O Gul Aziyat Pohchaty Hai Aur Takleef Wahi  
Mahsos Karta Hai Jo Zinda Hota Hai.

Shifa Al Haqaaama Safa 154,155

## **Hazrate Ali Radiallaho Ta'ala Anho kaNazriyah**

Hazrat Ali Radiallaho Ta'ala Anho Irshaad Farmate Hai  
Ek Araabi (Dehati) RasoolALLAH ﷺ Ney Daafan Hone Ke 3  
Din Bad Hamare Pass Aaya Ish Ny Apne Aapko Huzoor Ki  
Qabar E Anwar Par Gira Dia Aur Apne Sar Par Qabar E Anwar  
Ki Khaak Dalna Shuru Kardi Aur Arz Ki Yaa RasoolALLAH ﷺ  
Me Apni Jaan Par Zulm Kar Baitha Ho Aur Ab Ap Ki Bargah  
Me Hazir Ho Ap Mere Liye Magfirat Talab Farmaye To Qabar  
Sy Awaaz Aai Tujhe Bakh Dia Gya.

Shwaahid Al Haq S 78

## **Hazrat Abu Saheed Bin Mashib Tab'hi Ka Nazriyah**

Koi Din Esa Nahi Jis Me Huzoor Nabi E Kareem ﷺ Ki Bargah Me Subha Wa Shaam Ahmaal Paish Na Hote Ho Aur Huzoor Nabi E Kareem ﷺ Aone Ummatiyon Ko Un Ki Surto Aur Ahmaal Key Sath Pehchante Na Ho Isi Wajh Sy Ap Baroz E Qayaamat Unki Gawahi Degey.

Al Mawahib Laduniyaz J 2 S 387

Tashrih

Sahab E Kiraam Ke Aqawaal Wa Afhaal Sy Sabit Hua Key Huzoor ﷺ Apni Qabar E Anwar Me Hayaat Hai Aur Aasiyon Ki Bakhsish Ke Liye ALLAH Ta'ala Ki Bargah Me Un Ke Liye Astagfaar Bhi Karte Hai.

### **Bujurgaan E Deen Ka Nazriyah**

#### **Mula Ali Qari Ka Nazriyah**

Ambiyah Alaihissalam Ki Duia Aur Akhri Zindgi Me Koi Fark Nahi Isiliye Kaha Jata Hai Ke Auliyah ALLAH ﷻ رحمة الله تعالى عليه Marte Nahi Balke Ek Ghar Sy Dusre Ghar Me Muntqil Ho Jate Hai.

Mirqaat S 212 Jild 2

Majeed Likhte Hai

Ambiyah Alaihimussalam Apni Qabar Me Zinda Hai.

Mirqat 209

## Haque Par Kaun?

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Phir Likhte Hai

Beshaq Huzoor Nabi E Kareem ﷺ Zinda Hai Rizq Diye  
Jate Hai Aur Aap Sy Har Tarah  
Aur Apse Har Tarah Ki Madad Bhi Talab Ki Jati Hai.

Mirqaat S 284

### **Imaam Zurqaani Ka Nazriyah**

Ambiyah Alaihimussalam Aur Shahuda E Kiraam Apni  
Qabro Me Khate Pite Hai Aur Namaaz . Roza Aur Hajj Bhi Ada  
Karte Hai.

Zurqaani Ali Al Mawaab Safa 333

### **Imaam Qastalani Ka Nazriyah**

Tahqeeq Sabit Suda Hai Ke Beshaq Ambiyah Hajj Karte  
Hai Aur Tubliyah Kahte Hai Pas Agar Tu Khae Ke Wo Kaise  
Namaaz Padte Hai Aur Hajj Ada Karte Ha Aur Talbiyah Kahte  
Hai Halake Wo Apne Gharo Me Yani Apni Qabaro Me Hai To  
Javaab Yeh Hai Ke Wo Sauda Ki Tarah Hai Balke Un Shuhda  
Sy Bhi Afzal Hai Aur Wo Apne Rab Ke Pass Rizq Diye Jate Hai  
Lihaja Agar Hajj Kare Ya Namaaz Parhe Toh Yeh (Aqal Sy)  
Baid Nahi.

### **Mula Ali Qari Ka Nazriyah**

Beshaq Yeh Baat Koi Nahi Kahta Ke Ambiyah  
Allaisallam Ki Qabur Unke Jismo Sy Khali Hai Aur



## Haque Par Kaun?

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Un Ki Arwah Muqadasa Un Ke Jismo Sy Koi Taluq Nahi Aur Jo Saks Un Ki Bargah Me Salaam Arz Karta Hai Wo Nahi Sunte.

Lihaja Ambiyah Alaihimussalam Ke Bare Me Yeh Ward Hua Ke Beshaq Yeh Hajj Karte Hai Aur Talbiyah Kahte Hai Aur Hamare Nabi E Kareem ﷺ In Karaamat (Mujizaat) Ke Sab Sy Jayda Haqdaar Hai Aur Majeed Likhte Hai

Me Kahta Ho Jaisa Yeh Baat Guzar Chuki Hai Ke Ambiyah Allaisallam Apne Rab Ta'ala Ke Pass Zinda Hai Hayaat Hai Aur Beshaq ALLAH Ta'ala Ne Zameen Par Haraam Kar Dia Hai Ke Wo Unka Ghost Khaye Aur Unke Jism Ruho Ki Tarah Lateef Kashafat Sy Mahfuz Hote Hai Lihaza Un Ke Ajsaam Ke Liye Alam E Dunia Alam E Malqut Me ALLAH Tabaaraq Wa Ta'ala Ki Qadr Sy Muqmal Taur Par Zahir Hone Par Koi Chiz Manah Nahi Hai.

(Aur Mer'aaj Ki Raat) Ambiyah Alaihimussalam Aoe Ruh Aur Jism Ke Sath Jamah Hona Is Bat Me Pukhtgi Paida Karta Ahi Aur Taeed Karta Hai Jis Ki Daleel Huzoor Nabi E Kareem Ka Yeh Qaul Hai Me Ne Hazrat Musa Allaisallam Ko Khade Ho Kar Namaaz Padte Dekha

Lehaza Yeh Fahal Aur Digar Aamal Ka Bajana Ajsaam Ka Kaam Hota Hai Na Ke Ruh Ka.

## Ibrahim Bin Shaibaan Ka Nazriyah

Mein Hajj Sy Farig Hua Phr Madina Hazir Hua Chanche Maine RasoolALLAH Sallaulaihiwsallam Ki Qabar Sharraf Ke Pass Aakar Salaam Arz Kia Toh Maine Huzra Mubaarak Ky Andar Sy Walaikumsallam Ki Awaz Suni.

Alqul Al Badah Sa 120

## **Imaam Zurqaani Ka Nazriyah**

Ap (Huzoor Nabi E Kareem ﷺ ) Apni Qabar Mein Zinda Hai Aur Apni Ziyarat Karne Walo Ko Jante Hai Aur Us Ke Salaam Ka Javaab Dete Hai.

## **Imaam Navwi Ka Nazriyah**

(Imaam Navwi Huzoor Nabi E Kareem ﷺ Ki Bargah Me Hazir Hone Wale Ko Adab Sikhate Hue Kahte Hai) Adab Yeh Hai Ke Qabar E Anwar Ki Ziyarat Karne Wala Utne Fasle Par Rahe Ke Jis Tarah Wo Agar Ap Ki Zindgi Me Hazir Hota To Jitne Fasle Par Hota.

Shuada Al Haq 93

## **Allama Ibne Hazr Makki Ka Nazriyah**

Beshaq RasoolALLAH ﷺ Apni Qabar Me Zinda Hai Aur Apni Ziyarat Karne Walo Ko Jante Hai.

AL Jawahir Al Mahzam Safa 46  
Zurqani Jild 8 Safa 299

## **Hazrat Junaid Baghdadi Ka Aqeedah**

Wo Sakhs Jo Apne Nafs Ke Sath Zinda Ho Wo Ruh Nikal Jan Sy Murda Ho Jata Hai Aur Jo Apne Rab Ta'ala Ke Sath Zinda Ho Wo Murda Nahi Balke Wo Hayaat Tabih Sy Hayaat E Asli Ki Taraf Muntqil Ho Jata Hai. Jo Sakhs Shariat Ki Talwar Sy Qatal Ho Jaye Aur Us Ke Bawajud Zinda Aur Us Ke Rizq Bhi Diya Jaye To Wo Sakhs Sidaq Wa Haqiqat Ki Talwar Sy

Qatal Hua Wo Kise Murda Ho Sakta Hai Balke Us Ki Ala Zindgi Hogi.

Ruh Ul Bayaan Jild 2 Safah 261

### **Hafiz Ibne Qasim Ka Nazriyah**

Abu Abdullah Ney Farmaya Ke Hamare Shaikh Ahmad Bin Ummar Farmate Hai Ke Maut Adam Mahaz Nahi Balke Ek Halat Sy Dusri Halat Me Muntqil Hone Ka Naam Maut Hai Shauhda Ka Qatal Ho Jane Ke Bad Apne Rab Ta'ala Ke Pass Zinda Hona Yeh Boht Bardhi Daleel Hai Unhe Rizq Bhi Milta Hai Aur Wo Kuss Hote Hai.

Lehaza Sabit Hua Ke Shuhda Jab Zinda Hai To Ambiyah Alaihimussalam Badarza Aula Us Ke Haqdaar Hai. Ambiyah Allasayllam Ki Maut Matlab Yeh Hai Ky Wo Hum Sy Gaayab Hogaye Aur Hum Unhe Nahi Dekh Sakte Halat Ke Wo Zinda Hai Aur Yeh Ambiyah Bhi Balkul Malaik Ki Misl Ho Gaye Ke Wo Maujood Hai Hai Zinda Hai Lekin Hume Nazar Nahi Atey.

### **Imaam Qastlaani Ka Nazriyah**

Beshaq Ambiyah Allaysallato Sallam Ki Hayaat Sabit Wa Ma'loom Hai Aur Dahimi Hai Aur Hamare Nabi E Kareem ﷺ Tamaam Ambiyah Sy Afzal Hai Aur Jab Aap Tamama Sy Afzal Hai Toh Sabit Hua Ke Ap Ki Hayaat Bhi Un Sy Afzal Wa Akmal Hai.

Almawahib Alduniya 390

### **Allama Aalusi Ka Nazriyah**

Hamare Nabi Kareem ﷺ Ki Hayyat Dusre Ambiyah Alaihimussalam Sy Kaamil Wa Atam Hai.

Ruh Al Mahani 38

### **Allama Hazar Makki Ka Nazriyah**

Tahqeeq Ambiyah Ki Hayaat Sabit Shuda Aur Ish Me Koi Shaq Wa Subha Nahi Ke Ambiyah E Kiraam Hayaat Shauhda Ki Hayaat Sy Jayda Kamil Hai.

Al Jawahir Al Ma'hzam 26

### **Qazi Shna Ullah Panipati Ka Nazriyah**

Ambiah Alaihimussalam Ki Hayaat Zinda Qawi Hai Shuhda Ki Hayaat Sy Yaha Tak Ke Nabi E Kareem ﷺ Ki Azwaj E Muthara RadiALLAHu Anhum Sy Nikah Karna Jaiz Nahi Ba Khilaaf Hai Shauhda Ke (Yani Shauhda Ki Biwiyon Sy Nikah Karna Jaiz Hai Lekin Nabi E Kareem ﷺ Ki Azwaaj Sy Nikah Karna Jaiz Nahi Lihaza Sabit Hua Ke Ambiyah Ki Hayat Shauhda Sy Hayaat Kamil Tar Hai.

Tafseer Mazhari Safah 152 Jild 1

### **Allama Shami Ka Nazriyah**

Farmaya Hamare Ashab Me Sy Mutqalmeen Aur Muhaqiqeen Ney Hamare Nabi E Kareem ﷺ Apne Wisal Ke Baad Zinda Hai Aur Apni Ummat Ki Nekiyon Sy Khus Hote Hai Aur Apne Gunahgaar Ummatiyon Ke Gunaho Par Ghamgeen Hote Hai Aaur Beshaq Jo Shaks Ap Ki Bargah Me Durood Sharraf Bhejta Hai To Wo Durood Ap Ke Pass Pohcchata Hai.

Shami Jild 4 Safah 151

### **Imaam Ghazali Ka Nazriyah**

Aur Apne Qalb Me Nabi E Kareem ﷺ Ko Hazir Jaan Kar Arz Guzaar Ho Ke Aey Nabi Ap Par ALLAH Ta'ala Ki Tahmatein Nazil Ho Aur Toh Ish Baat Par Yaqeen Key Mera Salaam Huzoor Ki Bargah Me Pohchta Hai Aur Ap ﷺ Tere Salaam Sy Behtar Javaab Irshada Farmte Hai.

Ahaya Uloom Jild 1 Safa 129

### **Imaam Bahaqee Ka Nazriyah**

Ambiyah Allay Sallatoasllam Ki Arwah Ko Qabz Karne Ke Baad Waps Lota Dia Jata Hai Lehaza Wo Shahuda Ki Tarah Apne Rab Ta'ala Key Pass Zinda Hai.

Shifa Alsqaam 154

### **Allama Taqialdeen Subqi Ka Nazriyah**

Bahar All Ambiyah Alaihimussalam Ki Zindgi Tamaam Sy Ala Wa Akmal Aur Atam Hai Us Liye K Un Ki Arwa Un Ke Ajsaam Ke Sath Usi Tarah Zinda Rahti Hai Jis Tarah Dunia Me Thi.

Alhadi Lilfatahdi Jild 2 Safa 267

### **Mula Ali Qari Ka Nazriyah**

Huzoor Nabi E Kareem ﷺ Ke Liye Na Maut Ahi Na Faut Balke Ek Haalat Sy Dusri Haalat Me Intqaal Hai Aur Eek Ghar Sy Dusre Ghar Ki Taraf Hizrat Hai Yeh Aqeedah Tahqeeq Shuda Hai Ke Ap ﷺ Zinda Hai Aur Ap Ko Rizq Bhi Dia Zaata Hai.

Mirqaat Jild 1 Safah 256

### **Qaazi Abubakr Bin Arbi Ka Nazriyah**

Huzoor Nabi E Kareem ﷺ Ka Jismani Aur Ruhani Taur Par Dekhna Mumtnah Nahi Isiliye Ke Aap Aur Tamaam Ambiyah E Kiraam عَلَيْهِ السَّلَام Zinda Hai Aur Un Ki Ruhhain Qabz Karne Ke Baad Lota Dei Jati Hai.

Alhaadi Llfatavi Jild 3 Safah 450

Imaam Jallauddin Suyuti Ka Aqeedah

Huzoor Nabi E Kareem ﷺ Ka Qabar E Anwar Ke Andar Hayaat Aur Baki Tamaam Ambiyah Ki Hayaat Ek Aisa Muamla Hai Jo Hume Ilm E Qat'ahi Ke Sath Maloom Hua Hai Chunache Hamare Nazdeek Dalail Qat'ahi Qaim Ho Chuki Hai Aur Is Bare Me Akhbar Darja Tawatar Tak Pohinch Chuki Hai.

Alhaadi Lilfatahwi

### **Allama Sokhawai Ka Nazriyah**

In Ahaadees Mubaarak Sy Waje Hai Ke Nabi E Kareem ﷺ Humesa Zinda Hai Aur Yeh Baat Aadi Taur Par Muhaal Hai Ke Koi Din Ya Raat Ap Par Salaam Padane Sy Khali Ho Aur Hum Is Bat Par Imaan Rakhte Hai Aur Tasdeeq Karte Hai Ke Huzoor Nabi E Kareem ﷺ Apni Qabar Sharrif Me Zinda Hai Aur Zameen Ap Ke Jism Sharrif Ko Nahi Khaa Sakti Aur Ap Ki Hayaat Par Ijmaa Hai.

Al Qul Al Badih Safah 167

### **Hasan Bin Amaar Sharnabalaali Ka Nazriyah**

Muhaqiqeen Ke Nazdeek Sabit Hai Ke Huzoor Nabi E Kareem ﷺ Zinda Hai Aur Rizq Diye Jate Hai Aap Tamaam

## Haque Par Kaun?

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Ibaadat Wa Lajaaz Sy Lutf Anduz Bhi Hote Hai Lekin Ap Un Logo Ko Nazar Nahi Atey Jo Muqaamat Aaliya Tak Nahi Pohche.

Noorul Yadah 205

## Shaikh Abdul Haq Muhaddhis Delvi

Ambiyah Alaihimussalam Ki Hayaat Par Tamaam Ka Itfaaq Hai Kisi Ko Bhi Is Me Ikhtlaaf Nahi Aur Ap Ki Jismani Hayaat, Duniyawi Aur Haqeeqi Hai Ruhani Ya Masnuwi Nahi.

(Yani Ap ﷺ Apne Jism Zahiri Ke Sath Hayaat Hai Na Ke Ruhani Taur Par Sirf Hum Sy Makhfi Hai)

Madariz Ul Nabuwat Safah 227

## Sha Waliullah Muhaddis Delvi Ka Nazriyah

Hayaat E Ambiyah Alaihimussalam Ki Qabar Me Beshumaar Dalail Ke Sath Sabit Ahi Aur Ahlsunnat Ney Isi Sy Dalil Pakdti Hai Aur Isi Tarah Shauhda Aur Auliyah Ki Hayaat Hai.

Faiz Ul Harmain 84

Tashrih Bujurgaan E Deen Ke Nazriyat Sy Yeh Masla Suraj Sy Bhi Zayda Roshan Hua Ke Ambiyah E Kiram Apni Qabaro Me Zinda Hai Unhe Rizq Bhi Milta Hai Aur Jaha Chahe Tashrif Bhi Farma Sakte Hai Un Ki Maut Ek Lamhe Ke Liye Hoti Hai Take ALLAH Ta'ala Ka Wadah "

Tarjumah : Har Nafs Ne Maut Ka Zaiqa Chakhna Hai. Pura Ho Is Ke Baad Unki Ruh Lauti Di Jati Hai.

## **Aqabarin E Deoband Ka Nazriyah**

### **Anwar Kashmeri Ka Nazriyah**

Ish Hadees Ambiyah Apni Qabaro Me Zinda Hai Ka Ma'ani Yeh Hai Ke Ambiyah Alaihimussalam Ki Ruhein Ibaadat Aur Af'aal Sy Mahtan Nahi Hoti Balke Apni Qabaro Me Isi Tarah Ibaadat Karti Hai Jaise Zahiri Zindgi Me Karti Thi Aur Usi Tarah Tabaeen Ka Haal Hai.

Faiz Albhari Jild 2 Safah 64

### **Shabir Ahmad Usmani Ka Nazriyah**

Nasus Shaii Ambiyah Alaihimussalam Ki Hayaat Par Dalalat Karti Hai.

Fatah Ul Maham Jild 1 Safah 325

### **Qaasim Nanutwi Ka Nazriyah**

Huzoor ﷺ Ki Hayaat Misl Shamah Wa Chiraag Hai Khayaal Farmae Ke Jab Us Ko Kkisi Handiya Ya Mitne Me Rakh Kar Upar Sar Posh Rakh Dia Jaye To Is Ka Noor Buland Ahta Mustwar Ho Jata Hai Zail Nahi Hota.

Aab Hayaat Safah 120

Hayaat AL Nabi Dahmi Hai Yeh Mumbakin Nahi Ke Ap Ki Hayaat Zail Ho Jaye Aur Hayaat Mominin Aarzi Hai.

Aab Hayaat Safah 120

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### **Khalil Ahmad Ambethi Ka Nazriyah**

Hamare Aur Hamare Mashaikh Ke Nazdeek Huzoor Nabi E Kareem ﷺ Apni Qabar E Anwar Ke Adar Zinda Hai Aur Bagair Maklaf Hone Ke Apki Hayaat Dunia Ki Zindgi Ki Misl Hai Aur Yeh Hayaat Ap Ke Sath Aur Ambiyah Ke Sath Khass Hai.

Al Mahnad Safa 13

### **Ahmad Ali Sahaar Nupoori Ka Nazriyah**

Pas Huzoor Nabi E Kareem ﷺ Ke Parda Farmane Ki Misaal Aisi Hai Ke Jaise Mombati Isi Huzre Me Rakh Di Aur Ohir Darwaza Band Kar Dey Toh Yeh Shamah Us Sakjhs Sy Jo Huzre Ke Baahar Ho Chup Jayegi Lekin Us Ki Roshni Usi Tarah Hogi Jaise Pehle Thi Balke Us Sy Bhi Zayda Isi Wajh Sy Ke Ap Parda Farmane Ke Baad Apki Azwajh Sy Nikah Karna Haraam Hai Aur Ap Ki Tarke Me Mairaat Bhi Jari Nahi Hoti Isiliye Ke Yeh Dono (Yani Nikah Karna Aur Mairaaas Taqseem Hona) Maut Ke Ahqaam Me Sy Hai.

Haasiyah Bukhari 10 Safah 517

(Yani Sabit Hua Ke Apki Azwaaz E Muthaaraat Sy Shadi Na Karna Aur Apki Mairaaas Ka Taqseem Na Hona Is Baat Ki Dalaalat Karta Hai Ke Ap Zinda Hai Aur Nikah Us Sakh Ki Biwi Ke Sath Hota Hai Aur Mairaaas Bhi Usi Ki Taqseem Hoti Hai Jo Faut Ho Jaye.)

### **Ashraf Ali Thanvi Ka Nazriyah**

Hazrat Abubakar Siddeeq Radiallaho Ta'ala Anho Ki Karaamato Me Sy Yeh Bhi Hai Ke Jab Ap Ka Janaaza Huzoor

## Haque Par Kaun?

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Akram ﷺ Ki Mazaar E Mubaarak Ke Samne Darwazy Par Laya Gya Aur Awaaaz Di Gayi "Asllam Yaa RasoolALLAH) Yeh Abubakar Darwzzy Par Hazir Hai To Darwaza Khud B Khud Khul Gya Qabar Sharrif Ke Andar Sy Koi Awwaz Dete Hai Ke EK Dost Ko Dusre Dot Ke Han Dakhil Kardo.

Jamaal Al Auliyah 29

Tashrih

Aqaabireen E Deoband Ke Hawala Zaat Sy Sabit Hua Ke Ambiyah Apni Qabaro Me Zinda Hai Aur Alhumdullilah Ahle Sunnat Wl Jamaat Ka Bhi Yahi Aqeedah Hai Ke Jamah Ambiyah E Kiram Apni Qbaro Me Zinda Mutsaraf Hai.

Lihaaza RasoolALLAH ﷺ Ki Hayaar Ke Munkreen Ko Apne Faaseed Aqeede Sy Tauba Kar Ke Quraan Pak , Ahaadees Mubaarak Bujurgaan E Deen Ke Raste Ko Ikhtiyaar Kar Ke Apni Akhirat Ko Barbaad Hone Sy Bachaye.

Jo Hum Par Tha Wo Humne Pohcha Dia.

## **Kya RasoolALLAH ﷺ Har Jagah Maujood Hai ?**

Hayaat E Ambiyah Ke Bad Ab Hazir Nazir Par Bat Karte Hai

Fizamana Jin Masaeel Me Ikhtlaaf Hai Un Me Sy Ek Mauju Hazir Nazir Bhi Hai Baaz Log Hazir Nazir Ki Sharai Tareed Me Adam Wa Aqfiyat Ki Bina Par Ya Faqat Bugz Wa Anad K Aur Hat Darmi Ki Wajh Sy Ahle Sunnat Wal Jamaat Par Is Aqeedah Hazir Wa Nazir Me Kufr Wa Shirk Aur Biddat Ki Fatve Laga Detey Hai Basurat Shani (Yani Bugz Wa Anaad Aur Hat Dharmi ) Ka To Koi Ilaaj Hamare Pass Nahi Aur Basurat Awal Yani (Hazir Nazir Sharee Taareef Na Maloom Hone ) Ki Surat Me Ham Isi Masle Par Guftgu Karegy.

## Haque Par Kaun?

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Take Munqirin Ahle Sunnat Al Jamaat Ke Aqide Aur Un Ke Maukuf Sy Aagahi Hasil Kar Ke Kuffr Wa Shirf Ke Fatvelagaane Sy Baaz Aaye Aur Apne Aqeedah Ko Durusat Karey.

Chunchae Is Silsila Me Sab Sy Pehle Hazir Wa Nazir Ki Sharaee Tareef Aur Ahle Sunnat Wl Jamaat Ka Aqeedah Phir Quraan Pak Wa Ahadees Mubaarak Aur Bujurgaan E Deen Ke Aqwaal Sy Hazir Nazir Ka Sabut Aur Phir Aakhir Me Munqiren Ke Aqabirin Ke Hawalo Sy Sabut Aur Mahtzain Ke Sawaalat Ke Jawabat Diye Jayegey.

### **Hazir Wa Nazir Aur Aqaidah E Ahle Sunnat**

Quat Qudsiyah Ek Hi Maqaam Me Rah Kar Apne Hath Ki Hatheli Ki Tarah Tamaam Aalam Ko Dekhein Aur Qareeb Wa Dur Ki Awaz Sun Sakta Ho Use Nazir Kahte Hai. Aur Ek Hi Saa'at Me Aalam Me Shair Karne Par Qadir Ho Aur Yeh Ikhtiyaar Khawa Ruhani Ho Ya Noorani Ya Aalmi Ho Use Hazir Kahte Hai.

Huzoor ﷺ Us Waqt Ya Har Waqt Yaha Maujud Hai Yeh Hamaara Aqeedah Nahi. Hazir Wa Nazir Ki Tareef Me Hazrat Alama Abdul Haqem Sharif Qadri Sahab Likhte Hai.

Beshaq Hazir Wa Nazir Ke Nazriyah Taluq Huzoor Nabi E Kareem ﷺ Ke Jism Ke Sath Nahi Hai Aur Na Hi Apki Bashriyat Ke Sath Hai.

(Man Aqaid E Ahle Sunnat 325)

Balke Isi Nazriyah Ka Taluq Apki Nooraniyat Aur Ruhaniyat Ke Sath Hai.

Munazir E Islam **Hazrat Allama Muhammad Saeed Ahmad As'ad Sahab Likhte Hai.**

Hum Ahle Sunnaat Nabi E Kareem ﷺ Ke Jism Bhasri Ke Sath Har Jagah Maujood Hone Ka Dawa Nahi Karte Hum Yeh Dawa Karte Hai Ke Jis Tarah Aasmaan Ka Suraj Apne Jism Ke Sath Aasmaan Par Hai Lekin Apni Roshni Aur Nooraniyat Ke Sarh Ruh E Zameen Par Hai Usi Tarah Nabuwat Ke Aftaab Huzoor ﷺ Apne Jism Athar, Jism Bharsi Ke Sath Gumbad E Khizrat Me Jawagar Hai Lekin Apni Nooraniyat , Almiyaat Ke Sath Har Jagah Jalwagar Hai.

**(Masla Hazir Wa Nazir )**

### **Quraan Sy Hazir Nazir Ka Sabut**

Rab Ta'ala Ka Farmaan E Aali Shan Hai

Tarjumah : Aey Gaib Ki Khabar Bataane Wale Hum Ne Apko Bheja Shahidd Aur Bashaarat Daine Wala Aur Dar Sunane Wala ALLAH Ta'ala Ki Taraf Us Ke Hukm Sy Bulane Wala Aur Chumkta Hua Aaftaab.

Tashrih :

Ayyat Kareema Me Lafz Shahid Ka Manah Gawah Hai Aur Gawah Us Kahte Hai Jo Mauqa Par Maujood Wa Hazir Hota Hai Lehaja Algaaz Shaahid Sy Muraad Hazir Hai.

Siraj Aftaab Ko Kahte Hai Aur Aftaab Bhi Tamaam Aalam Me Har Jagah Maujood Wa Hazir Hota Hai Isiliye Ap Ko Bhi Siraaj Kaha Gya Kyon Ke Ap Hazir Hai.

Ek Aur Jagah Irshaad Hota Hai

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ  
الرَّسُولُ عَلَيْكُمْ شَهِيدًا ط

Aur Baat Yuhi Hai Ke Humne Tumhe Kia Sab Ummato  
Me Afzal K Tum Logo Par Ghare Awah Ho Aur Yeh Rasool  
Tumhare Nigebaan Wa Gawah.

Surah Bakrah Ayyat 143

Majid Irshad Hota Hai

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿١٤٣﴾

Tarjumah :

To Kaisi Hogi Jab Hum Har Ummat Sy Ek Gawah Laye  
Aur Aey Mehboob Tumhe Aur Sab Par Gawah Aur Nigebaan  
Bana Kar Laaye.

Is Aayat Kareema Me Hai Ke Tamaam Ambiyah  
Alaihimussalam Apni Ummat Ke Af'aal Par Gawahi Degey Aur  
Huzoor Nabi E Kareem ﷺ Tamaam Ummato Ke Af'aal Ki  
Gawahi Degey. Aur Gawahi Wahi Deta Hai Jo Hazir Wa Naazir  
Ho.

Irshad E Rabaani

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمْ  
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

Aur Agar Jab Wo Apni Jaano Par Julm Karey To Aey  
Mehboob Tumhare Huzoor Hazir Ho Aur ALLAH Ta'ala Sy

## Haque Par Kaun?

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Maufi Chahe Aur Rasool Un Ki Shafaa'at Farmaye To Zaroor ALLAH Ko Boht Tauba Kabul Karne Wala Meharbaan Paaye.

Surah Nisah Ayyat 64

Tashrih :

Ish Ayat Mubaarak Ki Wajahat Karte Hue Ala Hazrat Imaam Ahmad Raza Khan Bareilvi Rahimahullahu Ta'ala Likhte Hai.

Tauba Hum Sy Chahte Aur Fauran Chahte Hai Aru Tariqa Yeh Batate Hai Ke Un Ku Huzoor Hazir Ho Kar Tauba Karo Agar Wo Dur Hai To Fauri Tauba Kaise Mumkiin Hai Aur Madina Taiba Fauran Hazir Hona Har Musalmaan Ko Kaise Aasan Aur Agar Gaya Bhi To Taryaq Azararaq Mazmun Nahi Nahi Yahi Maini Hai Ke Wo Har Jagah Hazir Hai Har Musalmaan Ke Dil Me Tashrif Farma Hai Har Musalmaan Ke Ghar Me Wo Tashrif Farma Hai.

Hazrat Ibrahim Alaihissalam Ne Zameen Wa Aasmaan Ki Badshahat Mulahiza Farmai

Tarjumah : Aur Isi Tarah Hum Ibrahim Ko Dekhate Hai Sari Badhsahi Aasmano Aur Zameen Ki Aur Isliye Ke Wo Aain Al Yaqeen Walo Me Ho Jaye.

Tashrih

Is Aayat Kareema Ki Tashrih Karte Hue Naeem Al Din Muradabadi Rahimahullahu Ta'ala Likhte Hai.

Jis Tarah Hazrat Ibraheem Alaihissalam Ko Din Me Bhinaee Ata Farma Esi Hi Unhe Aasmnao Aur Zameen Me Milk Dikhate Hai.

## Haque Par Kaun?

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Hazrate Ibne Abaas Ney Farmaya Is Sy Aasmnao Aur Zameen Ki Khalq Murad Hai Aur Mujahid Aur Saheed Bin Zabir Radiallaho Ta'ala Anho Kaht Hai Ayyat Samaawat Wala Raz Murad Hai Ya Ish Tarah Hazrat Ibraheem Alaihissalam Ko Sahra (Pathar) Par Khaa Kia Gya Aur Ap Ke Liye Samaawat Maksuf (Khol Diye Gaye) Yaha Tak Ke Aap Ne Ars Wa Kursi Aur Aasmaano Ke Tamaam Ajaibaat Aur Jannat Me Apne Maqaam Ka Maha'ana Farmaya Aapp Ke Liye Zameen Kashaf Farma Di Gayi Yaha Tak Ke Aap Ne Sab Sy Niche Ki Zameen Tak Nazar Ki Aur Zameeno Ke Tamaam Azaaib Dekhe.

(Khajaan Al Irfaan )

Ish Aayat Kareema Me ALLAH Ta'ala Ne Hazrat Ibraheem Alaihissalam Ko Tamaam Aalam Dekhaye To Hamare Aqa Wa Maula ﷺ Ka Maqaam Hazrat Ibrahim Alaihissalam Balke Jamiah Ambiyah Alaihissalam Sy Jayda Hai Lehaja Yeh Aqeedah Rakhna Padega Ke Aap Ne Tamaam Aalam Ka Mashaahida Farmaya Hai Aur Tamaam Aalam Ap Ke Samne Kafdast (Hath Ki Hatheli) Ki Misl Hai.

Aur Isi Ko Aqeedah Hazir Nazir Kahte Hai.

## Ahaadees Sy Hazir Nazir Ka Sabut

RasoolALLAH Ney Qayaamat Tak Ki Tamaam Chizo Ko Mulahija Farmaya

Beshaq ALLAH Ta'ala Ney Mere Liye Dunia Me Qayaamat Tak Jo Kuch Hone Wala Hai Dekh Rha Hon Hath Ki Hatheli Ki Tarah Yeh ALLAH Ta'ala Ki Taraf SY Ek Esi Roshni Hai Jo Is Ny Mere Liye Aur Mujh Sy Pehle Ambiyah Alaihissalam Ke Liye Ki Thi.

(Zurqaani Al Al Mawab , Muhjjam Kabir)

## **Ek Aur Hadees Me Hai**

### **Zameen Wa Aasmaan Ki Tamaam Chizein Huzoor Ke Saamne Hai**

Mera Rab Azwajjal Mere Pass Khubsurat Surat (Jo Aqal Sy Wara Aur Us Ki Jalaalat Wa Ijizat Ke Shayaan E Shan Hai) Me Tashrif Laaya. Pas Us Ny Farmaya Ya Muhammad ﷺ Mula Ali Apas Me Kis Bat Me Jagad Rahe Hai Maine Arz I Aey Rab Azwajjal TU Behtar Janta Hai ALLAH Ta'ala Ny Apna Hath (Dast E Qudrat) Mere Dono Kandho Ke Darmiyan Rakha Toh Maine Us Ki Thandak Apne Sine Me Pai To Maine Aasmaan Aur Zameen Ki Tamaam Chizon Ko Jaan Liya. Ps Jo Kuch Mashrik Aur Magrib Me Tha Use Bhi Jaan Liya Aur Har Shay Mujh Par Roshan Ho Gayi Aur Maine Use Pehchan Lia.

### **RasoolALLAH Ke Liye Tamaam Zameen Samet Di Gayi.**

Hazrat Subaan Radiallaho Ta'ala Anho Sy Marwi Hai Ke Huzoor Nabi E Kareem Sallauallahisalam Ny Farmya Ke ALLAH Tabrak Wal Ta'ala Ny Mere Liye Zameen Ko Samet Dia Hai Hata Ke Mein Ne Us Ke Masharik Wa Mabaarib Ko Dekh Lia Hai.

Muslim Sharif 2 390

### **Madina Me Baith Kar Jung Mutta Ko Mulahija Farmaya**

Nabi E Kareem ﷺ Ney Hazrate Zaid Hazrat Jaa'far Aur Hazrat Ibn Rawaha Ki Khabar Ane Sy Pehle Un Ki Maut Ki



## Haque Par Kaun?

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Khabar Logo Ko Dey Di Farmaya Ke Ab Zanda Hazrat Zaid Ny Utha Lia Hai Aur Wo Shaheed Ho Gye Yaha Tak Ke ALLAH Ki Talwar Yani Khalid Bin Walid Ny Zanda Utha Liya Hai Yaha Tak Ke ALLAH Ta'ala Ney Unhe Fatah Ata Farma Di Hai.

Bukhari Sharrif, Miskqat Sharif Baab Al Muhjazaat

Tashrih :- Yaad Rahe Ke Yah Waqiah Jung Mutta Ka Hai Aur Mutta Madinah Sy Kaafi Dur Ek Maqaam Ka Naam Hai Jabke Huzoor Nabi E Kareem ﷺ Ny Madina Me Tashrif Farma They Lehaja Sabit Hua Ke Ap Madinah Me Baith Kar Dusre Ilaqo Ek Ahwaal Ko Mulahija Farmte Hai Aur Usi Ko Hazir Nazir Kahte Hai.

### Ek Aur Hadees Me Hai

### Zameen Par Beth Kar Hauj E Kausar Ko Mulahija Farmaya

Sarkaar Do Aalam ﷻ Ny Farmaya Tumhare Aafey Paisaro Ho Aur Tumhare Gawah Ho Aur Tumhare Wadah Ki Jangah Haujj E Kaussar Hai Aur Main Use Is Waqt Apni Isi Jagah Sy Dekh Rha Ho Aur Mujhe Zameen Ke Khazano Ki Kunjiyah Ata Farmaee Hai Aur Usi Ko Hazir Nazir Kahte Hai.

RasoolALLAH ﷺ Beshaq Waik Waqt Aagey Aur Piche Dekhte Hai

Apni Safo Ko Sidha Rakho Kyon Ky Mein Tmhe Apne Piche Bhi Dekhta Hon (Jis Tarah Aaey Dekhta Ho)

Mishqaat Sharriff

Ap Apne Har Ummati Ko Pehchante Hai

RasoolALLAH ﷺ Ki Bargah Me Arz Kia Ap Sy Dur Rahne Walo Aur Ap Ke Baad Ane Wale Ummatiyn Ka Durood

## Haque Par Kaun?

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Pak Ap Tak Kaise Pohchega. Toh Apne Irshaad Farmaya Ke Hum Ahle Mohbbat Ka Durood Khud Sunte Hai Aur Unhe Pehchante Bhi Hai.

Dalail Ul Khairaat

## Ek Aur Hadees Me Hai

### Hazrat Umme Salma Ka Aqeedah

(Hazrat Abu Raafajh Radiallaho Ta'ala Anho Farmte Hai) Ke Main Hazrat Umme Salma RadiALLAHu Ta'ala Anha Ke Pass Hazir Hua TO Ap Ro Rhi Thi Me Ne Ap Ko Khidmat Me Arz Ki Ke Ap Kyon Ro Rhi Hai Unhone Farmaya Ke Maine RasoolALLAH Sallauallaiwsallam Ko Kkhwab Me Dekha Ke Un Ke Sar Aqdas Aur Darhi Mubarak Me Gard Gubaar Hai Maine Arz Ki Yaa RasoolALLAH ﷺ Apka Kya Haal Hai ? Toh Apne Farmaya Me Abhi Abih Hazrar Husain Radiallaho Ta'ala Anho Ki Shahadar Gah Par Hazir Hua Tha.

Maloom Hua Ke Huzoor Nabi E Kareem ﷺ Jab Chahe Madina Sharrif Sy Ek Hi Aan Me Maidan E Karbala Me Tashrif Laa Sakte Hai Aur Usi Ko Hazir Wa Nazir Hi Kahte Hai.

Tirmizi - Misqaat Sharrif

### RasoolALLAH Har Saks Ki Qabar Me Tashrif Late Hai

Hazrat Anas Radiallaho Ta'ala Anho Sy Riwayat Hai Ke Farmaya RasoolALLAH Sallauallaihiwsallam Ny Ke Jab Bande Ko Qabar Me Rakha Jata Hai Aur Us Ki Sathi Latate Hai To Wo Un Ke Juto Ki Aahat Sunta Hai Us Ke Pass Do Faristein Ate Hai Aur Use Bithate Hai Ke To Un Sahab Yani Muhammad S ﷺ

## Haque Par Kaun?

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Ke Mutalaq Kya Kahta Tha To Momin Kah Deta Hai Ke Me  
Gawahi Deta Ho Ke Yeh ALLAH Ke Bande Aur Us Ke Rasool  
ﷺ Hai.

Bukhari Wa Muslim

Is Hadees Pak Se Pata Chalta Hai Ke Huzoor Nabi E  
Kareem ﷺ Har Ummati Ke Qabar Me Tashrif Late Hai  
Aur Isi Ko Hazir Nazir Kahte Hai.

### **Ek Aur Hadees Me Hai**

**Zameen Pa Beth Kar Ars E Ilahi ,Jannat Wa Dozakh Ko  
Dekha.**

Hazrat Haarish Bin Nauman Ny Huzoor Nabi E Kareem  
ﷺ Ko Apne Imaan Ki Kaifiyat Aur Haqeeqat Bayaan Karte Hue  
Arz Ki)

Goya Ke Me Ars Ilahi Ko Dekh Rha Ho Aur Jannatiyn Ko  
Jannat Me Milte Hue Dekh Rha Ho Aur Jahannamiyon Ko  
Jahannam Me Pohchte Hue Dekh Rha Ho.

Fiqah Akbar -Jamah Kabeer

Pata Chala Ke Hazrat Haarsha Radiallaho Ta'ala  
AnhoZameen Khade Ho Kar Jannat Aur Dozakh Ke Halaat  
Mulahija Farma Rahe Hai Yeh To Gulamo Ke Imaan Ki Kaifiyat  
Hai To Sarkaar ﷺ Ke Imaan Ki Kaifiyat Aur Haqeeqat Kya  
Hogi ?

### **Shaib E Tafseer Ruh Ul Bayaan Ka Nazriyah**

Pas RasoolALLAH Sallallauallaihiwsallam Ny Hazrat  
Adam Alaihissalam Ki Paidaiish Unki Tazeem Aur Un Ki Khata

## Haque Par Kaun?

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Ke Wajh Sy Jannat Sy Nikale Jana Phir Ap Ki Tauba Kabul Hona Akhir Ke Tamaam Waqi'at Ka Mushaahida Farmaya (Yani Dekha) Aur Ap ﷺ Ne Iblish Ki Paidaish Aur Jo Kuch Us Par Biti Us Ka Bhi Mushahidah Farmya.

Tafseer Ruh Ul Bayaan Para 26 )

Sahib E Tafseer Sawi Ka Nazriyah

Alam Ruhani Ke Nuqta Nazriyah Sy RasoolALLAH SalauALLAHiwsallam Har Rasool Ki Risalat Aur Hazrat Adam Alaihissalam Sy Le Kar Ap Ki Jism Sharraf Tak Tamaam Halaat Waqi'at Par Hazir Wa Nazir Hai.

Tafseer Sawi

## Allama Qazi Ayaaz Aur Mula Ali Qari Ka Nazriyah

Agar Ghar Me Koi Saks Na Ho To Tum Is Tarah Kaho Asallamaulalik Yaa Ayunhan Nabi Wa Rahmtullaywabarakaat

Shifa Sharraf Jild 2 Page 52

Is Qaul Ki Sarah Karte Hue Mula Ali Qari Likhte Hai

Isliye Ke Nabi ﷺ Ki Ruh Mubaarak Har Musalmaan Ke Ghar Me Hazir Hoti Hai.

Sarah Shifa Alnaseem Al Riyaaz Jild 3 Safah 464

## Sahib E Tafseer Ruh Ul Bayaan Ka Nazriyah

Hujjat Ul Islam Imaam Ghazali Rahmtullayallay Farmate Hai Ke

## Haque Par Kaun?

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RasoolALLAH ﷺ Ko Apne Sahaba E Kiraam Ke Sath Aalm E Dunia Farmane Ka Ikhtiyaar Hasil Hai Aur Ap Ko Kaseer Aauliyah E Kiraam Ney Dekha Bhi Hai.

Aakhir Surah Mulk

### **Huzoor Gaus E Aazam Ka Nazriyah**

Tamaam Khus Kismat Aur Bad Bakht Mujh Par Paish Kiye Jate Hai Aur Meri Aur Meri Aannkh Loh E Mehfooz Me Hai.

(Yani Me Lau E Mehfooz Ko Dekh Rha Hon)

Majid Farmate Hai

Maine ALLAH Ta'ala Ke Tamaam Mulk Ko Is Tarah Mulahija Farmaaya Ke Goyah WO Sab Mere Saamne Rahi Ke Dana Ke Barabar Ho.

### **Imaam Ghazali Ka Nazriyah**

(Imaam Ghazali Radiallaho Ta'ala AnhoNamazi Ko Tash'hud Ke Duaran Tambih Karte Hue Farmate Hai)

Huzoor Nabi Kareem ﷺ Ko Apne Dil Me Hazir Wa Nazir Jaan Kar Is Tarah Kaho Asllamaullaikum Ayun Han Nabi Wa RahmtuALLAH Wabarakaat.

Aahlyah Uloom Fasl Saum

### **Imaam Jallauddin Suyuti Ka Nazriyah**

Apni Ummat Ke Aamaal Par Nazar Rakhna Aur Un Ke Siyaat (Gunah) Ke Liye Magfirat Talab Karna Aur Apni Ummat Sy Bala Ke Dur Hone Ki Dua Karna Aur Zameen Me Idhar

## Haque Par Kaun?

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Udhar Tashrif Lana Aur Zameen Par Barkat Dunia Aur Apni Ummat Ke Naik Sakhs Ki Wafaat Par Uske Janaze Me Shirqat Farmana Huzoor Nabi E Kareem Rauf O Rahim ﷺ Ki Mashagil Me Sy Hai Jaisa Ke Is Bare Me Ahaadees Aur Aashar Warid Hue Hai.

### **Shaikh Abdul Haq Muhaddhis Delvi Ka Nazriyah**

Che'ja Agar Kaha Jaye Ke Haq Ta'ala Ney Huzoor Nabi E Kareem ﷺ Ke Jism Athar Ko Aisi Halat Wa Quadrat Ata Farmai Hai Ke Jis Maqam Me Chahe Tashrif La Sakte Hai Chahe Baina Isi Jism Ke Sath Ya Jism Mishaali Ke Saht Chahe Aasman Par Ya Khawa Qabar Me Toh Yeh Balkul Durusat Hai Har Haalat Me Qabar Sy Khas Nisbat Rahti Hai.

Madarij Ul Nabuwat Jild 2 Safah 50

### **Shaikh Sh'habddin Shauharwardi Ka Nazriyah**

Jis Tarah Insaan Haq SubahanwaltALLAH Ko Har Haalat Me Zahri Aur Baatni Taur Par Wakif Janta Wa Manta Hai Usi Tarah Huzoor Nabi E Kareem Sallaulalhiwsallam Ko Zahiri Aur Batini Taur Par Hazir Wa Nazir Jaane.

Awarif Ul Marrif 125

### **Shahwaliullah Muhaddhis E Delvi Ka Nazriyah**

RasoolALLAH ﷺ Apne Nabuwat Ke Noor Sy Har Deendar Ke Deen Ko Jante Hai Ke Wo Deen Ke Kon Sy Darza Me Hai Aur Us Ki Haqiqat E Imaan Kya Hai Aur Kon Mahjaab Us Ki Taraqi E Deen Me Ruqawat Hai. Pas Ap

## Haque Par Kaun?

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Sallauallaiwsallam Tumhare Gunaho Imaano Darzaat Tumahre Naik Wa Bure Aamaal Aur Tumhare Ikhlaaq Wa Nafaaq Ko Bekhubi Jante Hai Chunache Ummat Ke Haq Me Un Ki Gawahi Bahukm E Shariat Maqbul Aur Wajeeb Ahmal Hai.

Tafseer Azizi Safa 636

## Aqabreen E Deoband Ka Nazriyah

### Rasheed Ahmad Gangoi Ka Nazriyah

Murid Ko Yeh Yaqeen Kar Lena Chaiye Ke Peer Ki Ruh Ek Hi Jagah Muqeed Nahi Hoti Murid Jis Jagah Bhi Chahe Dur Ho Ya Nazdeek Agarche Zahiro Taur Par Ke Jism Sy Dur Hai Lekin Peer Ki Ruhaniyat Is Sy Dur Nahi. Yeh Baat Jaan Lene Ke Bad Mureed Ki Yad Dil Me Rakhe Aur Qalbi Taluq Us Sy Zahir Hona Chaiye Aur Har Lamhe Apne Peer Ki Faida Hasil Karta Rahe Mureed Apne Peer Ka Muhtaaz Hota Hai. Lehaza Peer Ko Apne Qalb Me Hazir Jaan Kar Jubaan Sy Us Sy Talab Kare To Peer Ki Ruh ALLAH Azwajjal Ki Ijzan Sy Zaroor Alqa Karegi. Indaas Us Sulooq Safa 10

Sabit Hua Ke Rasheed Ahmad Gangoi Sahab Ka Aqeedah Hai Ke Aauliyah ALLAH Ata E ILLAHI Sy Hazir Wa Nazir Ho Sakte Hai Aur Apne Mureed Ke Ahwal Par Mutlah Bhi Hote Hai.

### Ashraf Ali Thanvi Ka Nazriyah

Abu Yazid Pucha Gya Taise Zameen Ki Nisbat To Ap Ny Farmaya Yeh K Koi Chiz Kamaal Ki Nahi Dekho Iblish Musrik Sy Marib Tak Ek Lahze Me Kar Jata Hai.

Hifz Ul Imaan 7

## Haque Par Kaun?

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Matlab Yeh Ke Jab Shaitaan Lain Ek Lamhe Me Mushrik Wa Magrib Me Maujood Hazir Nazir Ho Sakta Hai Toh Ambiyah E Kiraam Auliyah E Ijaam To Ba Darja Ula Kainaat Me Tashruf Aur Ana Fana Muktlif Maqaamat Par Hazir Wa Nazir Ho Sakte Hai.

### **Shabir Ahmad Usmaani Ka Nazriyah**

Alhumdullilah Bujuragaan Edeen Aur Ulma E Deoband Ke Nazriyat Sy Yeh Masla Bilkul Wazai Ho Gya Ke Huzoor Alaihissalam Hazir Wa Nazir Hai Aur Ummat Ke Ahwaal Ko Mulahija Farmane Ke Sath Sath Unki Hazat Rawahi Bhi Farmate Hai Aur Jab Chahe Jis Waqt Chahe Jaha Chahe Tashrif Lane Par Ba Ata E Ilahi Qadir Hai.

### **Aaitraaz Ke Jawaabat**

#### **Aitraaz :-**

Har Jagah Hazir Nazir Hona Faqat ALLAH Ta'ala Ki Shifat Hai Gairullah Ke Liye Hazir Wa Nazir Ka Aqeedah Rakhna Shirk Hai.

#### **Javaab**

ALLAH Ta'ala Jagah Aur Makan Sy Pak Hai Kyonke Jo ALLAH Ta'ala Ke Samne Hai Aur Wo Har Majud Ko Dekhta Hai Lehaja Har Jagah ALLAH Ta'ala Ke Liye Lafz Hazir Wa Nazir Kahna Hi Sahi Nahi. Lehaza ALLAH Ta'ala Ki Shifat Hai To Shigaa Is Ki Zati Hai Aur Huzoor Nabi E Kareem Salaluallaihiwasallam Ki Yeh Shifat Atai Hai Yani Ba Ata E Ilahi (ALLAH Ki Ata Karda) Yani Agar ALLAH Ta'ala Ko



## Haque Par Kaun?

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Hazir Nazir Man Lia Jaye Toh Yeh Uski Zati Shifat Hai. Aur Huzoor عَلَيْهِ السَّلَام Saallato Salaam Ki Yeh Shifat Ata Karda Hai.

### Aitraaz 2.

RasoolALLAH ﷺ Agar Hazir Nazir Hai To Phir Madina Kyon Jate Ho ?

### Javaab

ALLAH Ta'ala Jab Har Jagah Hazir Muajood Hai To Khana Kaba Kyon Jate Ho Jis Tarah Khana Kabba ALLAH Ta'ala Ki Tazliyaat Ka Markaj Hai Usi Tqrah Madinah Sharraf Khususa Mazaar Nabwi Bhi ALLAH Ta'ala Ke Anwar Wa Tazliyaat Ka Markaj Hai.

### Aitraaz 3.

Agar RasoolALLAH ﷺ Hazir Nazir Hai To Mimbar Par Baith Kar Taqreerein Kyon Karte Ho Kyon Ke Lazim Ayega Ke Huzoor Niche Tashrif Farma Hogey Ur Phir Chahe Ke Imaamat Bhi Na Karo Kyon Ke Huzoor ﷺ Hazir Wa Nazir Hai Aur Apke Hote Hue Imaamat Ke Musale Par Khade Hona Beadabi Hai.

### Javaab

Hazir Wa Nazir Ki Tareef Hum Ne Bayaan Kia Tha K Huzoor Jab Chahe Jaha Chahe Aur Jis Waqt Chahe Tashrif La Sakte Hai Isi Waqt Huzoor Har Jagah Muajood Hai Yeh Hamara Aqeedah Nahi Lehaja Be Adabi Ka Ahtmal Hi Khatam Ho Jata Hai.

Aur Bilfarz Agar Huzoor Is Waqt Hazir Wa Nazir Ho Bhi Saihi Tohh Quraan Aur Hadees Me Yeh Kaha Likha Hai Ke

## Haque Par Kaun?

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Huzoor Ki Maujoodgi Me Koi Mimber Par Ya Imaamat Ke Musle Par Nahi Ho Sakta. Sahaba E Keeram Ne Huzoor ﷺ Ki Zindgi Me Musle Par Khade Ho Kar Imaamat Karai Hai Aur Sakraar Do Alam Sallau alalhiwsallam Ne Un Ke Piche Namaaz Ada Farmai Jaisa Ke Hazrat Abdul Rahmar Bin Auf Radiallaho Ta'ala Anho Bare Me Aur Hazrat Hasaan Bin Sabit Radiallaho Ta'ala Anho Mimber Par Bithaya Aur Khud Niche Tashrif Farma Hue Tishra Yeh Ke Huzoor ﷺ Khud To Nazir Dekhne Wale Hai Lekin Hum Apko Dekh Nahi Sakte.) Beadabi Us Waqt Hoti Hai Jab Hum Apko Ankho Sy Dekh Rahe Ho Aur Us Ke Bawajood Imaamat Bhi Karwa Rahe Ho.

Chotha Yeh Ke Yeh Aalam E Dunia Hai Aur Ap Alam Barjakh Me Tashrif Hai Lehaza Alam E Dunia Par Alam Barjakh Ke Ahkaam Lagu Nahi Ho Sakte.

### Aitraaz 4

Agar Rasool ALLAH ﷺ Hazir Bhi Hai Aur Noor Bhi Hai Jaisa Ke Sunnio Ka Aqeedah Hai Toh Phir Zaroori Hai Ke Rat Me Andhera Na Hota Lehaza Sabit Hua Ke Rasool ALLAH Na Hazir Hai Aur Na Noor Hai.

### Javaab

ALLAH Ta'ala Noor Bhi Hai Aur Maujood Bhi Hai Lekin Us Ke Bawajood Rat Ko Andhera Hota Hai. Quraan Bhi Noor Hai Aur Hazir Bhi Hai Lekin Phir Bhi Andhera Cha Jata Hao To Tumhare Khud Sakhta Qaide Ke Mutabiq Maz ALLAH Khuda Aur Quraan Bhi Na Noor Hai Na Har Jagah Maujood Isi Tarah Faristein Bhi Noor Hai Aur Hazir Bhi Lekin Us Ke Bawajood Dunia Par Tariki Cha Jati Hai Ab Un Ke Bare Me Kya Kahogey ?

## Aitraaz 5

Hazir Wa Nazir ALLAH Ki Shiffat Hai

### Javaab

Hazir Nazir ALLAH Ta'ala Ki Shifat Nahi Kyon Ke Munqar Nakirain Bhi Dunia Me Har Mayyat Ki Qabar Me Sawalat Ke Liye Maujood Hote Hai Aur Iblish Ko ALLAH Ta'ala Ne Taqat Ata Farmai Hai Ke Wo Ek Hi Un Me Mushrik Sy Magrigb Par Maujood Hota Hai.

Lehaja Ap Ke Qaida Ke Mautabiq Ap Khud Mushrik Hue Kyon Ke Ap Ki Tasleem Karte Hai Ke Munqar Nakirain Ek Hi Waqt Me Hazaro Lakho Murda Ke Sawaalat Karte Hai Aur Qabaro Me Maujood Hote Hai Aur Isi Ko Hazir Wa Nazir Kahte Hai.

Hadees Me Hai Munkar Nakirain Murde Sy Huzoor Nabi E Kareem ﷺ Ke Bare Me Yeh Sawaal Karte Hai Maa Kunto Taqaulo Fi Hazarajul To Us Is Murde Ke Bare Me Kya Kaha Karta Tha. Dars E Nizami Ka Talib E Ilm Jante Ahi Ke Haza Isham Irshaad Kareeb Nazar Ane Wali Aur Mahsoos Ki Jane Wali Chiz Ke Liye Wajh Hota Hai. Lehaza Pata Chala Ke Hamare Huzoor ﷺ Sawaalat Ke Dauraan Har Murde Ke Qabar Me Tashrif Late Hai Aur Isi Ko Hazir Nazir Kahte Hai.

## Aitraaz 6

Quraan Hadees Me RasoolALLAH Ke Liye Kahi Bhi Hazir Nazir Ka Lafz Nahi Aya Phir Tum RasoolALLAH Ke Liye Hazir Wa Nazir Ka Lafz Kyon Bolte Ho ?

## Javaab

Quraan E Kareem Aur Ahaadees Me ALLAH Ta'ala Ke Liye Bhi Hazir Wa Nazir Ka Lafaz Nahi Aya Phir Tum Kyon ALLAH Ta'ala Ko Hazir Wa Nazir Kahte Ho ?

*Chahe To Isharo Sy Apne Kaya Hi Palat Dey Dunia Ki  
Yeh Shaan Hai Unke Gulamo Ki Sarkaar Ka Aalam Kya Hoga*

Ikhtiyarat E Ambiyah Alaihimussalam

*Suraj Ulte Pao Palte Chand Ishare Sy Ho Chak*

*Andhe Nazdi Dekh Le Kudrat RasoolALLAH Ki*

## Aqeedah E Ahle Sunnat Wa Jamaat

Hamara Aqeedah Hai Ke ALLAH Ta'ala Ne Huzoor ﷺ Ko Beshumar Ahkaam Tafwiz Farmaye Hai. Lehaja Ap Jis Chiz Ko Jaise Chahe Jiske Liye Chahe Halaal Farma Dey Aur Wahi Chiz Dusre Ke Liye Haraam Mubah Kardey.

Abdul Haq Muhadhis Delvi Radiallaho Ta'ala AnhoAllay Farmate Hai Ke

Sahi Aur Mukhtar Mazhab Yun Hai Ke Aa Hazrat ﷺ Ko Ahkaam Tafwiz Farmaye Gaye Hai

Ap Jise Chahe Jo Chahe Farmaye.

Ek Fahal Ek Ke Haq Me Haraam Qarar Dey Aur Dusre Ke Haq Me Wahi Fahal Mubah Farma Dey.

Esi Misaale Boht Maujood Hai

Madariz Al Nabuwat

## **Quraan SY Ikhtiyaar E Ambiyah Ka Sabut**

RasoolALLAH ﷺ Ki Hakimiyat Ka Munkir Momin Nahin

فَيَجِدُوا لَا تَمَّ بَيْنَهُمْ شَجَرَ فِيمَا يُحَكِّمُوكَ حَتَّى يَوْمُنَا لَا وَرَيْكَ فَلَا  
﴿٦٥﴾ تَسْلِيمًا وَيُسَلِّمُوا قَضَيْتَ مِمَّا حَرَجَّا أَنْفُسَهُمْ

Toh Aey Mehboob Tumhare Rab Ki Qasam WO  
Musalmaan Na Hog Jab Tak Apne Apas Ke Jagre  
Me Tumhe Hakim Na Banaye Phr Jo Kuch Tum  
Hukm Farma Do Apne Dilo Me Us Sy Rukawat  
Na Paye Aur Ji Sy Man Ley.

ALLAH Aur Rasool Ke Kamo Me Kisi Ko Ikhtiyaar Nahin

لَهُمْ يَكُونُ أَنْ أَمْرًا رَسُولُهُ وَاللَّهُ قَضَىٰ إِذَا مُؤْمِنَةٌ لَا وَلِيُّ مِنْ كَانَ وَمَا  
أَمْرِهِمْ مِنَ الْخَيْرَةِ

Aur Na Kisi Musalmaan Mard Na Musalmaan  
Aurat Ko Pohchta Hai Ke Jab ALLAH Wa Rasool  
Kuch Hukm Farma Dey Toh Unhe Apne  
Muh'amala Ka Kuch Ikhtiyaar Rahe

Surah Al-Ahzab Ayyat 36

**Hazrat Isha Ka Ikhtiyaar**

بِأَذْنِ طَيْرٍ أَيْ كُونُ فِيهِ فَانْفُخِ الطَّيْرُ كَهَيْئَةِ الطِّينِ مِّنْ لَّكُمْ أَخْلُقُ إِنِّي  
اللَّهُ بِأَذْنِ الْمَوْتَى وَأُخِي وَالْأَبْرَصِ الْأَكْمَهَةِ وَأُبْرِئُ اللَّهَ

Tumhare Rab Ki Taraf Sy Ke Me Tumhare Liye  
Miiti Sy Paida Ki Si Murat Bananta Ho Phir Us  
Me Phunk Marta Ho Toh Fauran Parinda Ho Jati  
Hai ALLAH Ta'ala Ke Hukm Sy Aur Me Shifa  
Deta Hon Maadarzat Andhe Aur Safed Daagh  
Wale Ko Aur Me Murde Jilata Ho ALLAH Ke

Hukm Sy

Surah Al Imraan Ayat 49

Tashrih :-

In Aayat Mubaarak Sy Sabit Hua Ke Ambiyah E Kiraam  
Bilkhuso Huzoor Nabi E Kareem ﷺ Ki Haakmiyat Tasleem  
Karna Aur Apki Ita'at Farma Bardari Karna Wajeeb Hai Aur Ap  
Alaihiissalam Jab Kisi Ciz Ke Bare Me Hukm Irshad Farmaye To  
Kisi Saks Ko Inkar Karne Ki Zara Baraabar Gunzahish Nahin  
Aur Apke Farmudat Ko Rad Karne Ka Kisi Ko Bhi Ikhtiyaar  
Hasil Nahi Aur Isi Tarah Hazrat Isha Alaihiissalam Ko Bhi  
ALLAH Ta'ala Ne Ikhtiyaar Ata Farmaye Ke Ap Murda Parindo  
Ke Andar Phunk Maar Kar Unhe Zinda Kar Dete Aur Har Qism  
Ke Amraaz Par Apko Qabu Pane Ka Ikhtiyar Hasil Hai.

**Ahadees Sy Ikhtiyaar E Ambiyah Ka Sabut**

**Maut Bhi Huzoor SY Ijaazat Mang Kar Aati Hai**

Hazrat Jaafar Bin Muhammad Radiallaho Ta'ala  
AnhoApne Walid Sy Riwayat Karte Hai Ke Qabila Qauraish Ka

## Haque Par Kaun?

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Ek Mardaaan Ke Walid Ali Bin Husain Radiallaho Ta'ala AnhoKe Pass Aya Aur Kaha Ke Me Ap Ko RasooALLAH ﷺ Ki Ek Hadees Sunao Ap Ne Kaha Han Kyon Nahi Wo Bola Ke Jab RasooALLAH ﷺ Bima Hue To Ap Mujhe Ap Ke Pass Khas Taur Par Ap Ki Ijzat Wa Ahtraam Ke Liye Bheja Hai ALLAH Ta'ala Jo Ap Sy Ziyda Janane Wala Hai Wo Puchata Ha Ke Ap Apne Apko Kaisa Mehsus Kar Rahe Hai ?

To Ap Ne Famaya Aey Jibrail Alaihissalam Me Apne Apko Ghumzada Takleef Me Pata Ho Jibrail Alaihissalam Dusre Din Hazir Hue To Phir Wahi Bat Puchi To Apne Bhi Wahi Jawaab Dia Jo Pehle Din Dia Tha Aur Tisre Din Bhi Wahi Jawab Dia Lein Is Martaba Un Ke Sath Ek Farishta Jis Ka Naam Izrail Tha Tashrif Laya Aur Yeh Farishta Aise Ek Lakh Farishto Ka Sardaar Tha Jin Me Sy Har Farishta Ek Ek Lakh Farishto Par Sardat They Ish Farishtaen Ne Ap Sy Ijzat Talab Ki Phir Apne Us Ke Bare Me Pucha To Hazrat Jibrail Alaihissalam Ne Arz I Yeh Malak Ul Maut Hai Ap Se Ijzat Talab Karta Ahi Is Farishte Ne Ap Sy Pehle Na Kisi Sy Ijzat Talab Ki Hai Aur Na Apke Baad Ijaazat Talab Karegy Ap Ne Ise Ijaazat Marhamat Faramai Phir Us Farishte Ny Arz Ki

Yaa Muhammad Sallallaho Ta'ala Alaihi Wasallam ALLAH Ta'ala Ne Mujhe Ap Ke Pass Bheja Hai Take Ap Mujhe Ijaazat Dey Ke Me Apki Ruh Mubatak Qabz Kar Lo Aur Agar Ap Ny Ruh Qabaz Karne Ki Ijaazat Marhamat Na Farmai To Me Ruh Qabz Nahi Karuga To Apne Farmaya Aey Malak Ul Maut Alaihissalam Kya Tum Yeh Kaam Karogey Farishte Ne Arz I Mujhe Isi Ka Hum Irshaad Hua Ahi Aur Farmaya Gya Hai Ke Apki Itaa'at Karo RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ne Hazrat Jibrail Alaihissalam Ki Taraf Dekha To Unhone Ne Arz Ki Yaa Muhammad Sallallaho Ta'ala Alaihi

## Haque Par Kaun?

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Wasallam ALLAH Ta'ala Ap Ki Mulaqat Ka Mustaaq Hai To RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ne Malak Ul Maut Alaihissalam Ko Farmaya Ke Jo Tujhe Hukm Dia Gya Wo Kar Dalo Chunchae Hazrat Malak Ul Maut Alaihissalam Ny Ao Ki Ruh Mubaarak Qabz Kar Li.

### Tashrih

Maut Ka Ek Waqt Matmaeen Hai Jisy Admi Ka Waqt Pura Ho Jaye To Us Ki Ruh Qabz Karne Me Zara Barabar Dair Nahi Ki Jati.

Lekin Qurbaan Jaaye RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ki Azmat Wa Bujurgi Par Ke Maut Bhi Ap Sy Ijaazat Lekar Ati Hai Ke Ap Pasnd Farmaye To Ap Ki Ruh Mubaarak Qabz Hogi.

Aur Agar Ap Na Chahe To Maut Waps Chali Jayegi Lehaza Pata Chala Ke ALLAH Ta'ala NY Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Beshumaar Ikhtiyaarat Sy Nawaaza Hai Aur Ap Kisi Bhi Chiz Me Tashruf Par Ba Ata E Ilahi Qadir Hai.

Miskaat Sharif Safah : 549,  
Bahaqi Dalail Ul Nabuwat

Ek Aur Hadees Me Hai

### **Maut Pr Ambiyah Alaihissalam Ko Ikhtiyar Hai**

Hazrat Abu Huraira Radialla Ta'ala Anho Sy Marwi Hai Ke Farmaya RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ne Ke Hazrat Musa Alaihissalam Ke Pass Malak Ul Maut Aye



## Haque Par Kaun?

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Aur Ap Sy Arz Ki Ke Ap Rab Ta'ala Ke Pass Chale Toh Hazrat Musa Alaihissalam Ne Malak Ul Maut Ko Tamacha Mara Aur Un Ki Aankh Baahar Nikal Di Malak Ul Maut Alaihissalam ALLAH Ta'ala Ki Bargah Me Waps Laut Gaye Aur Arz Ki Aey Mere Rab Azwajjal Tune Mujhe Esy Bande Ki Taraf Bheja Jo Maut Ka Irdah Hi Nahi Rakhta Us Ne Mere Aankh Bhi Nikaal Di Hai To ALLAH Ta'ala Ne Malak Ul Maut Alaihissalam Ko Ankh Waps Laut Di Aur Phr Farmaya Ke Jaa Aur Mere Bande Sy Arz Kar Ek Kya AAP Majeed Zindgi Ka Irada Rakhte Hai Agar Irada Rakhte Hai To Apne Hath Bail Ki Pusta Par Rakhe Aur Jitne Baal Hath Ke Niche Aaye Utne Saal Ap Ko Zindgi Ata Ki Jaye To Hazrat Musa Alaihissalam Ny Farmaya Iske Baad Phir Kya Hoga Malak Ul Maut Alaihissalam Ny Arz Ki Phir Ap Ki Maut Aayegi To Apne Farmaya Ke Kareeb Hi Hai Phir Arz Ki Aey Mere Rab Azwajjal Arz Muqadasa (Bait Ul Muqdas ) Sy Pathar Phenke Jaane Ke Faasle Ki Miqdaar Par Meri Ruh Qabz Karey.

Bukhaari Sharraf Jild 1 Safah : 484 ,  
Muslim Sharif Jild 2, Safah : 267

Hazrat Abu Saheed Khudri Radiallaho Ta'ala Anho Sy Marwi Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Khutba Irshaad Famaya Aur Farmaya Ke ALLAH Ta'ala Ny Bande Ko Ikhtiyaar Ata Farmaya Hai Ke Wo Dunia Ko Le Le Ya Is Chiz Ko Jo ALLAH Ta'ala Ke Pass Hai (Sarkaar Do Allam Sallallaho Ta'ala Alaihi Wasallam ) Ki Baat Sun Kar Hazrat Abu Bakar Siddiq Radiallaho Ta'ala AnhoRo Pade Hume Un Unke Rone Par Badi Hairat Hui Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny To Kisi Bande Ke Bare Me Khabar Di Ke Use Ikhtiyaar Dia Gya (RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ke Wisaal

## Haque Par Kaun?

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Zahiri Ke Baad Maloom Hua Ke ) Jis Bande Ko Ikhtiyaar Ata Kia Gya Tha Wo RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Hi To They (Ish Sy Hume Maloom Hua Ke )Hazrat Abubakar Siddiq Radiallaho Ta'ala AnhoHum Me Sab Sy Zayda Ilm Rakhte They.

Bukhaari Sharrif Jild 1, Safah 516

### **Farziyat Hajj Aur Ikhtiyaar E Mustafa Sallallaho Ta'ala Alaihi Wasallam**

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Irshad Farmaya Aey Logo ALLAH Ta'ala Ny Tum Par Hajj Farz Kar Dia Hai Toh Afruh Bin Jabis Khade Ho Gye Aur Arz Ki Yaa RasoolALLAH Kya Har Saal Hajj Faz Hai ? Toh Ap Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Agar Me Ny Haa Kar Di Toh Ho Jaayega Aur Agar Har Saal Hajj Farz Ho Gya To Tum Is Ki Aadaegi Ki Taqat Nahi Rakhte.

(Misqaat)

Tashrih : Maloom Hua Ke Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Ikhtiyaar Hasil Hai Ke Jab Chahe Jis Waqt Chahe Aur Jis Ke Bare Me Chahe Us Ko Farz Kar Dey Aur Jise Chahe Mauf Karma Dey.

### **Namaaz Me Ikhtiyaar E Mustafa Sallallaho Ta'ala Alaihi Wasallam**

Saraee Masla Yeh Hai Ke Jab Koi Shaks Halaat E Namaaz Me Ho Aur Dauran E Namaaz Use Koi Bulaye To Uus Par Wajeeb Wa Zaroori Hai Ke Pehle Namaaz Mukmmal Kare Phir Usko Javaab Dey Agar Dauran E Namaaz Javaab Dia To

## Haque Par Kaun?

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Namaaz Fasid Ho Jati Hai Kyon Ke Kalaam Mufsad Namaaz Hai.

Lekin Agar Koi Namazi Namaaz Pad Rha Ho Aur RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Usko Awaaz Dey To Us Namazi Par Wajeeb Ho Jata Hai Ke Apni Namaaz Chor Kar Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Bargah Me Hazir Ho Jaye Khidmat Baja Laye Ke Baad Jaha Sy Namaaz Chhori Thi Wahi Sy Ada Karey To Us Ki Namaaz Ada Ho Jati Hai.

Jaisa Ke Hadees Pak Me Hai

Hazrat Abu Saeed Bin Ma'aali Radiallaho Ta'ala AnhoSY Riwayat Hai Ke Main Masjeed Me Namaaz Ada Kar Rha Tha Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Mujhe Bulaya Maine Javaab Na Dia (Yani Namaaz Me Hone Ki Wajh Sy Me Hazir E Khidmat Na Hua Namaaz Padne Ke Baad Hazir Hua) TO Maine Arz Ki Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Me Namaaz Me Tha To Apne Farmaya Ke ALLAH Ta'ala Ny Nahi Farmaya Jab Tumhe ALLAH Aur Uska Rasool Bulaye To Tum Fauran Un Ki Bargah Me Hazir Ho Jao.

Mishqaat Sharrif Safah 184 Bukhari Sharrif Jild 2 Safah 682\

Tashrih :- Matlab Yeh Ke Duraan E Namaaz Bhi Tum Par Zaroori Tha Ke Meri Awaaz Par Mere Pass Hazir Ho Jate Isliye Fuqaha E Kiraam Farmate Hai Ke Jis Shaks Ko Duraan E Namaaz Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Bulaye To Us Par Wajeeb Hai Ke Namaaz Chor Kar Ap Ki Bargah Me Hazir Ho Jaye.

## Haque Par Kaun?

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RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ney Teen Farz Mauf Farma Diye

Har Musalmaan Mard Wa Aurat Aur Bhurdah Wa Bacha Sab Hi Jante Hai Ke Musalmaano Par Panch Waqt Namaazein Farz Hai Na Inme Kami Ho Sakti Hai Aur Na Zayaadti Lehaza Har Musalmaano Ko Panch Namazein Ada Farmani Pardegi Lekin Qurbaan Jaye Habib Parwardigaar E Aalam Par Ke Maal O Mukhtaar E Janaab Ahmad E Mujtaba Sallallaho Ta'ala Alaihi Wasallam Ke Ikhtiyaar Par Panch Namazo Me Bhi Kami Besti Ka Ikhtiyaaar Rakhte Hai

Hadees Pak Me Hai Ke

Hazrat Abdullah Bin Faizaala Radiallaho Ta'ala AnhoApne Waleed Sy Riwayat Karte Hai Unhone Farmaya Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Mujhe Jo Taleem Di Us Me Yeh Bhi Irshaad Farmaya Ke Panch Namazo Ki Hifaazat Karna Maine Arz Ki Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Namaaz Ke Auqaat Me To Me Boht Mushgul Hota Ho Lehaza Ap Mujhe Koi Aisa Hukm Irshaad Farmaye Ke Wo Mere Liye Kafi Ho Jaye To Ap Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Chalo Asaren (Fazr Aur Asar) Ki Hifazat Kar Lia Karo Rawi Kahte Hai Hamaari Lugat Me Asarein Ka Lafaz Nahi Tha Maine Arz Ki Asarein Kya Hai ?

Ap Ny Farmaya Suraj Taluh Hone Aur Suraj Gurub Hone Se Pehle Ki Dono Namaazein (Fazar Aur Asar)

Abu Dawood Jild 1 Safah 67

**Kafara E Roza Me Ikhtiyaar E Musatafa Sallallaho Ta'ala Alaihi Wasallam**

## Haque Par Kaun?

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Sharaee Zabta Hai Ke Jab Koi Sakhs Jaanbuz Kar Roza Tod Dey Toh Wo Iska Kafara Ada Karey Kafare Ki Surat Hai Ke Wo Is Tarah Hai Wo Ek Gulam Azad Karey Warna 60 Rozy Rakhe Pe Dar Pey Rakhe Aur Agar Is Tarah Na Kar Sake Toh 60 Miskino Ko Do Wqt Ka Khana Pait Bhar Kar Khilaye Is Ke Baad Choti Surat Koi Nahi.

Lekin ALLAH Ta'ala Ny Apne Habib Kareem Rauf Rahim Sallallaho Ta'ala Alaihi Wasallam Ko Is Me Bhi Ikhtiyaar Ata Farmaya Hai Jaisa Ke Hadees Me Hai

Hazrat Abu Huraira Radiallaho Ta'ala AnhoRiwayat Karte Hai Ke Hum Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ke Pass Bethe Hue They Ke Ek Shaks Hazir E Khidmat Hua Aur Arz Ki Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Me Halaak Ho Gya Ap Ne Farmaya Tjhe Kya Hua Arz Ki Me Apni Biwi Ke Sath Roze Ki Haalat Me Hambistari Kar Betha Ho To RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ney Farmaya Tere Pass Gulam Hai Take To Use Aazad Kare ? Arz Ki Nahi Phir Apne Farmaya Kya Tu Do Mahine Ke Pe Dar Pe Roze Rakh Sakta Hai ?

Arz Ki Nahi

Apne Phir Farmaya Kya Tum 60 Miskino Ko Khana Khila Sakte Ho Arz Ki Nahi

Us Ke Baad Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Kuch Der Thehre Ap Ki Bargah Me Khuzooro Ka Thokra Paish Hu Apne Farmaya Sail Kaha Hai Us Ny Arzi Ke Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Me Hazir Ho To Apne Farmaya Is Tokre Ko Sadqa Kar Do Arz Ki Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Isy Sadqa Kro Jo Mujhe Sy Jayda Zaroorat Mand Hai ALLAH Ki

Kasam Madina Sharraf Je Dono Kinaaro Ke Darmiyan Koi Sakhs Mere Ghar Walo Sy Jayda Mohtaaz Nahi To Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Itne Hase Ke Ap Ke Dandaan E Mubaarak Zahir Ho Gye Aur Farmaya Jaa Yeh Khazoore Apne Ghar Walo Ko Khilaa Dey (Tera Kafaara Ada Ho Jayega)

Bukhari Sharraf Jild 1 Safah 259

### **Zakaat Aur Jehaad Me Ikhtiyaar E Musatafa Sallallaho Ta'ala Alaihi Wasallam**

Har Saheeb E Nisaab Par Zakaat Farz Hai Kisi Surat Me Mauf Nahi Aur Jab Zehaad Farz Aain Ho Jayee To Musalmaano Ke Bache Bache Par Lazikm Wa Zaroori Hai Ke Wo Maidaan Jung Me Kufaar Ke Khilaaf Jung Karey.

Lekin ALLAH Ta'ala Ny Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Us Me Bhi Ikhtiyaar Farmaya Hai Ke Jaise Chahe Zakaat Sy Bari Alzima Farma Dey Jaisa Ke Hadees Me Hai

Hazrat Usmaan Bin Abi Alhaas Radiallaho Ta'ala AnhoSy Riwayat Hai Ke Jab Qabila Tafsaif Ka Wafad RasoolALLAH Bukhari Sharraf Jild 1 Safah 259 Ki Bargah Me Hazir Hua To Un Ke Dil Narm Karne Ke Liye Unhone Masjeed Me Thehraaya Ahale Wafad Ney Islaam Me Dakhil Hone Ke Liye Sharf Rakhi Ke Na To Wo Zehad Me Shamuliyat Ikhtiyar Kareygey Aur Na Zakaat Degey Aur Na Hi Namaa Ada Karygey To Ap Sallallaho Ta'ala Alaihi Wasallam Ny Zehad Me Shariqat Na Karne Aur Zakaat Ada Na Karne Ki Ijaazat Farmai Aur Farmaya Jis Deen Me Namaz Nahi U Me Koi Khair Nahi Bad Me Bhi Namaaz Mauf Na Farmai.

## **Eid Qurbaani Aur Ikhtiyaar E Mustafa Sallallaho Ta'ala Alaihi Wasallam**

Sharaee Masla Hai Ke Agar Bakra Ya Bakri Ki Umar Ek Sal Sy Kam Hai Toh Unki Qurbaani Jaiz Nahi Lehaja Agar Kisi Ny Saal SY Kam Ummar Ka Bakra Ya Bakri Zabah Ki To Us Ki Qurbaani Nahi Hui Us Dubara Naya Janwar Le Kar Qurbani Karni Padegi.

Lekin Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ny Apne Sahabi Radiallaho Ta'ala AnhoKo Ek Saal Sy Kam Ummar Ki Bakri Zabah Karne Ki Ijazat Marhamat Famai Jaisa Ke Hadees Me Hai

Hazrat Bara Bin Aazab Radiallaho Ta'ala AnhoSy Riwayat Hai Ke Hazrat Abu Huraira Radiallaho Ta'ala AnhoNey Eid Ki Namaaz Sy Pehle Hi Qurbani Ka Janwar Zabah Kar Lia To Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ny Irshad Famyia Ke Dobara Qurbani Kar To Unhone Arz Ki Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Mere Pass Sirf Ek Bakri Ka Bacha Hai Jo Ese Ki Qurbani Kar Lo Lekin Tumhare Elawa Dusre Ko Yeh Kafi Nahi Hoga.

(Yani Sirf Tumhe Esa Karne Ki Ma Ijazat Deta Ho Lekin Aur Koi Is Tarah Nahi Kar Sakta)

Bukhari Sharraf Jild 2, Safah 834,  
Muslim Sharraf Jild 2, Safah 154

**Jannat Ata Farma Di**

## Haque Par Kaun?

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Ji Shakhs Naik Aamal Karega Use ALLAH Ta'ala Jannat Me Dakhil Farmayega Aur Jo Bure Amaal Apnaye Us Ke Liye Dozakh Hai.

Chunache Jannat Wa Dozakh Me Jaane Ka Daro Madaar ALLAH Ta'ala Ke Fazl Aur Us Ke Adal Par Hai Lekin ALLAH Ta'ala Ny Apne Mehboob Pak Janaab E Laulaak Sallallaho Ta'ala Alaihi Wasallam Ko Bhi Ikhtiyaar Ata Farmaya Hai Ke Jis Ko Jannat Ata Farma Dey Us Ke Liye Jannat Wajeeb Ho Jati Hai Jaisa Ke Hadees Mazqur Hai

Hazrat Rabia Bin Ka'ab Aslami Radiallaho Ta'ala AnhoSy Riwaayat Hai Ke Main RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ke Khidmat Kia Karta Tha Aur Ap Ki Bargah Me Istinja Aur Wuju Ke Liye Pani Laya Karta Tha (Ek Din Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam K Dariya Rahmat E Josh Me Aya Aur) Farmaya Mang Rabiya Maine Arz Ki Jannat Me Apki Rafeeqat Ka Sawaal Karta Ho Ap Sallallaho Ta'ala Alaihi Wasallam Ny Phir Farmaya Us Ke Elawa Aur Kuch Mang Maine Arz Ki Bas Mujhe Yahi Kafi Hai To Ap Sallallaho Ta'ala Alaihi Wasallam Ney Farmaya Apne Muamale Me Kasrat Sujood Ke Sath Meri Mada Kar. Yani Jannat Tujhe Mil Gyi Tum Nawafil Kasrat Sy Pardha Karo.

Muslim Sharraf Jild 1, Safah 193

## **Tamaam Khazano Ki Kunjiya Ap Sallallaho Ta'ala Alaihi Wasallam Ke Pass Hai**

Hamare Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko ALLAH Ny Tamaam Khazaano Ki Kunjiya Ata Farmae Hai Lehaja Jise Chahe Jo Chahe Aur Jitna Chahe Ata Farma Sakte Hai.



Hazrat Uqba Bin Aamir Radiallaho Ta'ala AnhoSy Marwi Hai Ke Ek Din Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ohad Walo Ke Pass Tashrif Laye Aur Tamaam Shauda Par Namaz E Janaaza Ada Farmaee Jis Tarah Mayyat Ki Namaaz E Janaaza Parhi Jati Hai Phir Ap Mimber Par Tashrif Farma Hue Aur Farmaya Main Tumhre Liye Aagey Jaane Wala Ho Aur Me Tum Par Gawah Ho Aur Is Waqt Me Apna Hoz Mulahija Farma Raha Ho Aur Mujhe Zameen Ke Khazano Ki Kunjiya Bhi Ata Ki Gayi Hai Khuda Ki Kasam Me Apne Baad Tum Me Shirk Ka Khauf Nahi Karta Lekin Mujhe Khauff Hai Ke Tum Ek Dusre Sy Hasad Karogey.

Bukhaari Sharraf Jild 2 Safah 585

### **Tamaam Zameen ALLAH Aur Us Ke Rasool Sallallaho Ta'ala Alaihi Wasallam Ke Liye Hai**

Hazrat Abu Huraira Radiallaho Ta'ala AnhoSy Marwi Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ney Farmaya (Aey Yahoodio) Jaan Lo Ke Beshaq Zameen ALLAH Aur Us Ke Rasool Sallallaho Ta'ala Alaihi Wasallam Ke Hai Aur Mera Irada Hai Ke Tumhe Is Zameen (Yani Sarzameen Hajaaz ) Sy Nikal Do Lehaja Jo Shaks Apne Mal Ko Bechane Ka Irada Rakhta Hai Wo Use Bech Dey Warna Pas Jaan Lo Ke Beshaq Zameen ALLAH Aur Uske Rasool Sallallaho Ta'ala Alaihi Wasallam Ki Hai.

Ish Hadees Sy Pata Chala Ke Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Tamaam Zameen Ke Malik Hai To Ap Us Ke Khazaano Ke Bhi Malik Hai To Chunache Malik Ko Ikhtiyaar Rahta Hai Ke Jis Ko Chahe Jo Chahe Ata Kardey.

## **Chand Par Ikhtiyaar**

Jis Tarah Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Zameen Ki Jamah Ishaya Par Ikhtiyar Hai Wa Tashruf Hasil Hai Us Tarah Apko Aflaaq Me Chand Suraj Aur Sitaro Par Bhi Ikhtiyar Hai Chahe To Duba Suraj Wapas Laye Yaa Chand Ke Do Tukde Kar Dey Jaisa Ke Riawayt Me Hai

Hazrat Anas Radiallaho Ta'ala AnhoSy Riwayat Hai Ke Ahle Madinah RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Se Arz Ki K Wo Hume Ki Maujija Dikahye To Huzoor Nabi E Kareem Ny Un Ko Chand Ke Tukde Karte Hue Dekhaya.

Bukhari Sharif Jild 1, Safah 513

Muslim Sharif Jild 2, Safah 373.

## **Pahado Par Ikhtiyaar**

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Jis Tarah Jaandar Ishaya Me Tashrif Wa Ikhtiyaar Rakhte Hai Usi Tarah Ap Bejaan Chizo Me Bhi Ikhtiyaar Ke Malik Hai Jaisa Ke Larjate Pahad Ko Hukm Dey Kar Saakin Farma Dia.

Hazrat Anas Bin Malik Radiallaho Ta'ala AnhoSy Riwayat Hai Ke Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ohad Pahaad Par Charde Aur Ap Ke Sath Hazrat Abu Bakar Ummar Aur Hazrat Usmaan Gani RadiALLAH Ta'ala Anhum Bhi They To Pahaad Un Ki Wajh Sy Harqat Karne Laga To Ap Sallallaho Ta'ala Alaihi Wasallam Ny Farmaaya Aey Ohad Thehar Ja Beshaq Tere Upar Ek Nabi Ek Siddiq Aaur Do Shaheed Hai Imaam Bukhari Ki Riwayat Me Hai Ke Ap Ny Pahaad Par Apna Pao Mubaarak Bhi Mara

Bukhari Sharrif Jild 1, Safah 519

Ek Aur Hadees Aaisha RadiALLAH Ta'ala Anha Sy Marwi Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ney Irshad Farmaya

Aey Aaisha RadiALLAH Ta'ala Anha Afar Me Chaho To Sone Ke Pahaad Mere Sath Chalna Suru Ho Jaaye.

Mishqaat Sharrif Safah 521

Muslim Sharrif Jild 2 Safah 94

**Darkhto Par Ikhtiyaar E Mustafa Sallallaho Ta'ala Alaihi Wasallam**

Muslim Sharif Aur Mishqaat Sharif Me Hazrat Jabir Radiallaho Ta'ala AnhoSy Hadees Marwi Hai Ap Farmte Hai

Hum RasoolALLAH Ek Aur Hadees Aaisha RadiALLAH Ta'ala Anha Sy Marwi Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ney Irshad Farmaya Ke Sath Mahu Safar They Hata Ke Hum Ek Ab Wa Gya Wadi Me Utare To RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Qaza E Haajat Ke Liye Tashrif Le Gaye Lekin AP Ney Koi Esi Shaye Na Dekhi Jo Ap Ke Liye Parda Karti Usi Dauran Ap Ki Nazar Mubaarak Darkhto Par Pardi Ap Alaihissalam Un Me Sy Ek Darkht Ke Pass Tashrif Le Gaye Us Darkht Ki EK Shakh Ko Pakad Kar Farmaya Ke ALLAH Azwajjal Ke Ijan Sy Mere Sath Chal To Wo Darkht Ush Unt Ki Tarah Chal Pada Jis Ki Nauk Me Nakil Bandi Ho Aur Pakadne Wale Ki Itaa'at Karta Hai Yaha Tak Ke Ap Dusre Darkhta Ke Pass Pohch Gaye Us Darkhat Ki Bhi Shakh Pakad Kar Farmaya Ke Aey Darkhat ALLAH Ke Ijan Sy Tu Bhi Mere

## Haque Par Kaun?

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Sath Chal Toh Wo Bhi Pehle Darkhat Ki Tarah Ap Ke Sath Chal Pada Hata Ke Jab Ap Un Darkhto Ke Darmiyaan Me Tashrif Laye Aur Dono Darkhto Ko Farmaya Ke Ba Ijan ALLAH Tu Dno Mere Liye Parda Ban Jao To Dono Darkhat Ap Me Mil Gaye Aur Ap Ny Qaza E Haajat Farmaee.

Hazrat Jabir Radiallaho Ta'ala AnhoFarmate Hai Ke Us Waqia Ko Dekh Kar Main Soch Me Pad Gye Ke Achanak Maine Dekha Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Waps Tashrif Laa Rahe Hai Aur Maine Dekha Ke Wo Dono Darkhat Juda Ho Kar Apni Apni Jagah Waps Chale Aur Apne Tano Par Khade Ho Gaye.

(Muslimm Sharif, Mishqaat Sharif)

## Ek Aur Hadees Me Hai

Hazrat Ibne Abba RadiALLAH Ta'ala Anuma Farmate Hai Ke E Araabi RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ke Bargah Me Hazir Hua Aur Arz Ki Main Ap Ki Nabuwat Ka Kaise Yaqeen Karo To Ap Alaihissalam Ny Farmaya Ke Agar Me Khazur Ke Us Khusha Ko Hukm Do Ke Wo Mere Pass Aa Kar Gawahi Dey Me ALLAH Ta'ala Ka Rasool Sallallaho Ta'ala Alaihi Wasallam Hon To Maan Lega To Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ney Us Ko Bulaya To Wo Khusha Khazur Ke Darkhat Sy Utra Ke Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ke Pass Aakar Gir Pada Phr Apne Use Wapas Jaane Ka Hukm Dia To Wo Phir Chala Gya To Araabi Musalmaan Ho Gya Tirmizi Sharrif , Jild 2 Safah 203

## Reshmi Libaas Aur Ikhtiyaar E Mustafa

Har Musalmaan Ko Yeh Masla Achi Tarah Maloom Hai Ke Kisi Mard Musalmaan Ko Reshmi Libaas Pehanana Chaiye Uzar Ke Bina Par Hi Ho Jaiz Nahi Lekin RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ko Ikhtiyar Hai Ke AP Jise Chahe Reshmi Libaas Pehanane Ki Ijazat Marhamat Farma Dey Jaisa Ke Hadees Me Hai

Hazrat Anas Radiallaho Ta'ala AnhoFarmate Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Kharish Ke Marz Ki Wajh Sy Hazrat Jabir Aur Hazrat Abadul Rehmaan RadiALLAH Ta'ala Anhuma Ko Reshmi Libaas Pehanane Ki Ijaazat Ata Farmai

Bukhari Sharraf Jild 2, Safah 868

### **Haalat E Junub Me Daakhil E Masjeed Aur Ikhtiyaar E Musatafa Sallallaho Ta'ala Alaihi Wasallam**

Jab Kisi Sakhs Par Haalat Janaabat Tari Ho (Yani Us Par Ghusal Karna Wajeeb Ho) To Wo Gusal Janaabat Kiye Bagair Masjeed Me Dakhil Nahi Ho Sakta

Lekin Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ny Haalat Janabat Me Hazrat Ali Radiallaho Ta'ala AnhoKo Masjeed Me Jaane Ki Ijaazat Ata Farmai.

Hazrat Abu Saeed Radiallaho Ta'ala AnhoSy Marwi Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ne Farmaya Use Ali Radillah Anho Mere Aur Tumhare Bagair Kisi Ko Halaal Nahi Ke Wo Haalat Junub Me Masjeed Me Dakhil Ho.

Tirmizi Sharraf Jild 2, Safah 214

### Tashrih

In Ahadees Mubaarak Sy Roz E Roshan Ki Tarah Wajaiz Ho Gya Ke ALLAH Ta'ala Ny Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Sharaee Ahkaam Me Bhi Tashrf Karne Ki Ikhtiyaar Ata Farmaya Hai Lehaja Ap Jis Chiz Ko Chahe Ummat Par Lazim Karde Aur Jis Ko Chahe Maufa Farma Dey Kisi Ko Zu'rrat Nahi Ke Wo Apke Ahqaam Ka Rad Kar Sake.

### **Bujurgaan E Deen Rahamtullaalay Ka Aqeedah**

#### **Mula Ali Qari Ka Aqeedah**

Aur Isi Baat Sy Hamare Aaima Ney Is Bat Ko Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Khususiyat Me Shumar Kiya Hai Ke Ap Jise Chahe Jis Hukm Ke Sath Khas Kar Le Jis Tarah Ap Ne Khajima Bin Sabit Radiallaho Ta'ala AnhoKe Akeli Sahadat Ko Do Bando Ki Shahadat Ke Qaim Maqaam Farmaya.

Mirqaat

#### **Imaam Nawawi Ka Aqeedah**

Imaam Nawawi Rahmatullallay Farmate Hai Ke Sharah (Huzoor Sallallaho Ta'ala Alaihi Wasallam) Ke Liye Jaizz Hai Ke Wo Ke Wo Amum Ahkam Me Sy Jisko Chahe Khas Farma Ley Jis Tarah Abu Huraira Bin Daeena Ko Ap Ne Ek Sal Sy Kam Ummar Ke Bakari Ki Qurbani Karne Ki Ijazat Dey Di.

Mirqaat Jild 2, Safah 323

#### **Allama Ibne Aabideen Shami Ka Aqeedah**

Imaam Abu Hanifa Ke Pairoqaar Me Sy Khatmdaar  
Alwilayat Qatab L Wajud Saeedi Mummad Shazili Bakri Hanfi  
Fiqah Wa'az Aap In Bujrugo Me Sy Hai Jinko ALLAH Ta'ala  
Ne Kainaat Me Tashrrif Halaat Par Quدرات Aur Gaib Ki Bato Ke  
Bayaan Karne Ki Taaqat Ata Farmaee Hai.

Daur E Mukhtaar Jild 1m Safah 41

### **Abdul Haq Muhddhish Delvi Ka Aqeedah**

ALLAH Ta'ala Kki Ata Sy Milk Wa Malkut Jin Wa Ins  
Aur Sare Aalmeen Huzoor Nabi E Kareem Sallallaho Ta'ala  
Alaihi Wasallam Ke Quدرات Wa Tashruf Me Hai.

### **Sha Wali ALLAH Muhddhis Delvi Ka Aqeedah**

Aur Naqsbandiyon Ke Liye Ajaa'ab Tashfaat Hai.  
Himmat Bandna Kisi Murad Par Pas Hoti Hai Wa Humrad Humt  
Ke Mawafiq Aur Talab Taasair Karna Aur Bimari Ko Mareej Sy  
Dafah Karna Aur Aas Par Tuba Ka Afaaz Karna Aur Logo Ke  
Dilo Par Tashrugaat Karna Tak Ke Wo Mahboob Muhazam Ho  
Jaye Ya Unke Khayaalat Me Tashruf Karna Take Un Me Waq'at  
Azeem Mutmshal Ho Aur Aga Ho Jaana AhalALLAH Ki Nisbat  
Par Zinda Ho Ya Ahle Qabur Aur Logo Ke Khtraat Qalbi Par  
Aur Jo Un Ke Shino Me Khljaan Kar Rha Hai Us Par Mutlah  
Hona Aur Waqaalh Aanda Ka Mashuf Hona Aur Bala E Najil Ka  
Dafah Karna Aur Siwa E Un Ke Aur Bhi Qasrfaat Hai Aur Hum  
Tujh Ko Aey Kitaab Dekhne Walo Un Me Baa'z Tashrufaath Par  
Aaga Karte Hai Batariq Namune Ke.

Al Qaul Al Zameel Safah 103

### **Syed Abdul Aziz Dabag Kka Aqeedah**

## Haque Par Kaun?

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Unhe Sare Jahaan Safli Aur Alwi Me Tashruf Hasil Hota Hai Yaha Tak Ke Satar Hizabat Aur Unke Upar Bhi Yahi Wo Hazrat Hai Jinhone Alam Aur Un Khayaalat Me Tashrug Hasil Hota Hai Aur Jo Un Ke Dil Me Khayaal Guzrat Hai To Wo Tashruf Ki Ijaazat Hi Sy Guzrata Hai RadiALLAHu Azmaeen.

Abrair Sharrif

## Madad Talab Karna

Is Aalam Par Agar Thodi Si Bhi Tawakku Ki Jaye Toh Yeh Bat Suraj Sy Bhi Jayda Wajeh Ho Jati Hai Ke Ish Jahan e Faani Ka Sara Nizam Bahum Madad Wa A'aanat Sy Chal Raha Hai Aur Yeh Qanun Fitrat Hai Hum Ek Dusre Ki Madad Mohtaaj Hai Aur Jab Tak Hum Ek Dusre Sy Bahumi Ta'aaawan Ke Sath Paish Na Aye To Pura Nizaam E Zindgi Mutasar Aur Mafluj Ho Kar Raha Jata Hai.

Insaan Apni Paidaish Sy Le Kar Qabar Tak Dusre Insani Ka Mohtaaz Wa Zaroorat Mand Hai Paidasih Ke Waqt Dai Ka , Parwarish Ke Liye Walidain Ka , Taleem Ke Maidan Me Ustaad Ka , Mulazmaat Wa Hasool E Rizq Ke Liye Azizo Wa Aqrba Ka, Yaha Tak Ke Mahshar Ke Maidaan Me Hasool E Jannat Aur NiZaat Dozakh Ke Liye Huzoor Tazdaar E Madina Sallallaho Ta'ala Alaihi Wasallam Ki Shafaat Aur Nak Aamal Ka Mohtaaz Wa Mastaeen (Madad Talab Karne Wala) Hai.

Insaan Ka Gairullah Sy Madad Talab Karna Mijazi Taur Par Hai Aur Ba Ata E Illahi Hai Jab Ke ALLAH Ta'ala Haqeeqi Karsaaj Aur Faa'al Haqeeqi Hai.

Hazrat Allama Mufti Waqaaraldeen Rahimahullahu Ta'ala Farmate Hai



## Haque Par Kaun?

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Fahal Ki Nishat Do Tarah Ki Hai Kabhi Fahal Haqeeqi Ki Taraf Aur Kabhi Faa'hal Mijazi Ki Taraf. Yeh Astm'al Har Jubaan Me Hota Hai Urdu Me Bhi Arb Me Bhi Aru Quraan Wa Hadees Me Bhi Is Ke Pehchanane Ke Liye Mutqalam (Bolne Wale) Ke A'atqaad Par Daro Madar Hota Hai Mashlan Urdu Me Aam Taur Paar Yeh Alfaaz Bole Jate Hai Dawa Ne Bimari Dur Kar Di , Dr Ny Mareez Acha Kar Dia. Barish Ny Zameen Ko Sarbaz Kar Dia , Badalo Ny Pani Barsaya Wagera.

In Mishaalo Sy Isi Ke Dil Me Yeh Khyaal Bhi Nahi Ata Hai Ke Yeh Alfaaz Kufr Hai Aur Esa Bolne Wala Kafir Hai Is Liye Ke Bolne Wale Musalmaan Hai Aur Yeh Unka Musalman Hona Hi Is Bat Ki Daleel Hai Ke Yeh Sab Asbaab Hai Aur Yeh Sab Nisbattein Mijazi Hai

Isiliye Ke Musalmaan Yeh Aqeedah Rakhta Hai Ke Fahal Haqeeqi Sirf ALLAH Ta'ala Hai.

Iska Saaf Matlab Yeh Hai Ke Kahne Wale Ka Momin Hona Hi Mahni Mijazi Murad Lene Ke Liye Kafi Hai Aur Momin Ke Kalaam Me Jabr-dasti Istnaad Haqeeqi Bana Kar Kufr Ke Mahni Paida Nahi Kiye Jayege.

Quraan Kareem Me Hai Ke Hazrat Jibrail Alaihissalam Ny Hazrat Mariyum Sy Kaha

Me Tumhe Pak Beta Dunga.  
Surah Mariyam Ayyat 19

Aur Musalmaan Yaqeen Rakhta Hai Aulad Dena ALLAH Tlah Ka Kam Hai Aur Jibrail Ameen Ny Apni Taraf Ladka Dene Ki Nisbat Mijaza Ki Hai.

Isi Tarah Malk Ul Maut Us Fariste Ko Kahte Hai Jis Ka Kaam Maut Dena Yani Ruh Nikalna Hai.

Quraan Kareem Me Hai

Yani Faristein Unhe Maut Dete Hai  
Surah Muhammad Ayyat 27

Yeh Bhi Ishtnaad Mijazi Hai Isliye Ke Maut Dena Sirf ALLAH Ta'ala Ka Kam Hai.

Ish Tahmeed Ke Baad Yeh Baat Bilkul Zahir Hai Ke Musalmaan ALLAH Ta'ala Ke Siwa Kisi Dusre Par Jab Muskil Kusha Ka Lafz Istmaal Karega To Is Sy Ishnaad Mijazi Hi Murad Hogi Isliye Ke Musalmaan Yaqeen Rakhta Hai Ke Haqeeqi Mushqil Kusha Sirf ALLAH Ta'ala Hai Yani Mushqilein Hal Karne Ka Faa'al Haqeeqi ALLAH Ta'ala Ke Siwa Koi Nahi Hai Aur Qa'ail Kahne Wale Ka Musalmaan Hona Is Bat Ka Karina Hai Ke Yeh Ishnad Mijazi Hai.

Deobandiyon Ny Musalmano Ko Kafir Wa Mushrik Banane Ke Liye Nisbato Ka Ishnad Haqeeqi Qaraar Dia Halak Wo Khud Ese Alfaaz Bolte Hai.

Maslan Madrasi Ka Chanda Magne Jate Hai To Yahi Kahte Hai Ke Hamari Madad Kijiye Agar Kisi Musibat Me Phas Jate Hai To Yahi Kahte Hai Ke Ap Ke Hath Hai Meri Muskil Dur Kijiye Muskil Dur Kar Sakte Hai Wagera Wagera.

Chunche Gairullah Sy Madad Talab Karne Ke Sabut Me Beshumar Qurani Aayat Dalalat Karti Hai Jin Me Sy Chand Darz Ki Jayegi

**Quraan E Pak Sy Gairullah Sy Madad Lene Ka Sabut**

Hazrat Isha Ney Apni Qaum Sy Madad Mangi

اللَّهُ أَنْصَارُ نَحْنُ الْحَوَارِيُّونَ قَالَ

(Hazrat Isha Alaihissalam ) Bola Kon Mera Madadgaar Hotey Hai ALLAH Ki Taraf Hawariyon Ne Kaha Hum Deen E Khuda Ke Madadgaar Hai.

Ish Aayat E Kareema Me Hazrat Isha Alaihissalam Apni Qaum Sy Madad Talab Kar Rahe Hai

Ek Aur Jagah Irshad Hota Hai

Naiki Ke Kamo Me Ek Dusre Ki Madad Karo

وَالْعُدُوْنَ الْاِثْمِ عَلَى تَعَاوُنُوْا وَلَا وَالتَّقْوَى الْبِرِّ عَلَى وَتَعَاوُنُوْا

Aur Neki Aur Parhegari Par Ek Dusre Ki Madad Karo Aur Gunah Aur Jayaadti Par Bahum Madad Na Karo

Ish Aayat Me ALLAH Ta'ala Khud Ek Dusre Ki Madad Karne Ka Hukm Farma Raha Hai.

ALLAH Ta'ala Ne Apne DEEN KI MADAD KARNE KA HUKM DIA

يَنْصُرُكُمْ اللَّهُ تَنْصُرُوا إِنِ اٰمَنُوا الَّذِيْنَ يٰٓاَيُّهَا

Aey Imaan WALO ! AGAR Tum Deen E Khuda Ki Madad Karogey To ALLAH Tumhari Madad Karega.

Surah MUHAMMAD AYYAT 7

## Haque Par Kaun?

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ALLAH Ta'ala Ney Ambiyah Ko Huzoor Ki Madad  
Karne Ka Hukm Dia

وَلْتَنْصُرْهُ بِهِ لِقَاؤُ مَنْ

TO Zaroor Zaroor Is Par Imaan Lana Aur Zaroor  
Us Ki Madad Karna  
Surah Al Imraan Ayyat 81

Ish Aayat E Kareema Me ALLAH Ta'ala Amiyah SY  
Apne Mehboob Ki Madad Karne Ka Ahad Le Raha Hai

Ek Aur Jaga Irshad Bar Hai

وَالصَّلَاةِ بِالصَّبْرِ اسْتَعِينُوا أَمْوَ الَّذِينَ يَأْتِيهَا

Aey Imaan Walo! Sabar Aur Namaaz Sy Madad  
Chaho  
Sarah Bakra Ayyat 153

Hazrat Zulqarnain Ne Qaum Sy Madad Mangi

بِقُوَّةٍ فَأَعِينُونِي

To Meri Madad Taaqat Sy Karo  
Surah Kahaf Ayyat 95

Ek Aur Jagah Irshad Hai

وَبِالْمُؤْمِنِينَ بِنَصْرِهِ أَيْدِكَ

Jisne Tumhe Zor Dia Apni Madad Ka Aur Musalmano Ka.  
Saruh Anfaal Ayyat 62

ALLAH Ta'ala Ke Faristen Bhi Madad Karte Hai

ظَهَرَ ذَٰلِكَ بَعْدَ الْمَلَكَةِ وَالْمُؤْمِنِينَ صَلَاحٌ وَجِبْرِيلُ وَمَوْلَاهُ هُوَ اللَّهُ فَإِنَّ

TO Beshaq ALLAH Un Ka Madadgaar Hai Aur  
Jibrail Aur Nek Imaan Wale Aur Ish Ke Baad  
Faristein Madad Par Hai.  
Surah Tahreem Ayyat 4

Hazrat Musa Ny Apne Bhai Ki Madad Ka Sawaal Kia.

قَوْلِي يَفْقَهُهَا  
أَخِي هَارُونَ

Khuday Mere Bhai Ko Nabi Bana Kar Mer  
Wazeer Kar Dey Meri Pust Ko Unki Madad Sy  
Mazbut Kar Dey.  
Surah Taha Ayyat 29,30

Quraan Pak Ki In Aayat Sy Sabit Hua Ke Gairullah Sy  
Madad Talab Karna Bilkul Jaiz Hai Balke Khud Rab Ta'ala Ny  
Madad Talab Karne Ka Hukm Irshaad Farmaya Hai Aur  
Ambiyah E Kiraam Ny Khud Bhi Madad Talab Ki Hai.

## Ahadeesa Mubaarak Ki Roshni Mein

### ALLAH Ke Naik Bando Meri Madad Karo

Hazrat Ibne Abbas Radiallaho Ta'ala AnhoSy Riwayat  
Hai Farmate Hai Ke Likhne Wale Farishton Ke Siva ALLAH  
Ta'ala Ny Esai Malaik Alaihissalam Muqrar Farmaye Hai Jo  
Darkhto Ke Un Pato Ko Likh Late Hai Jo Gir Padte Hai

Pas Jab Dauraan Safar Tum Me Sy Kisi Ko Koi Musibat  
Pohche To Ish Tarah Nida Kary.

" Ay ALLAH Ke Bando Meri Madad Karo. ALLAH  
Ta'ala Tum Par Raham Farmaye

Imaam Bajar, Kashf Al Istar, Al Musanaf, Imaam Ibne Abi Shaiba

### **Ek Aur Hadees Me Hai**

Hazrat Abudullah Bin Mashud Radiallaho Ta'ala AnhoSy Riwayat Hai Farmate Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Irshaad Farmaya Jab Tum Me Sy Kisi Ki Sawari Wiran Zameen Me Bhag Jaye To Chaiye Ke Wo Ish Tarah Nida Kary Aey ALLAH Ke Bando Use Roko.

Tafseer Kabir

Kyon Ke ALLAH Ta'ala Ky Kuch Bande Zameen Me Hote Hai Jo Use Rok Lete Hai.

Ek Aur Hadees Me Hai

### **ALLAH Ta'ala Ke Gayab Bande Madad Karte Hai**

Hazrat Utba Bin Gajwaan Radiallaho Ta'ala AnhoNabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Sy Riwayat Karte Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Irshaad Farmaya Ke Tum Me Sy Koi Shaks Jab Koi Saiy Gum Kar Bethe Aur Wo Kisi Manus Jaga Par Ho To Chaiye Ke Wo Ish Tarah Kahe

Aey ALLAH Ke Bando Meri Madad Karo Kyon Ke ALLAH Ta'ala Ke Kuch Bande Hote Hai Jin Ko Hum Nahi Dekh Pate

Yeh Nuskha Mera Aazmuda Hai.

Tibrani

In Ahadees Mubaaraka Sy Wazai Hua Ke Gairullah Sy Madad Talab Karna Jaiz Hai Aur Khud Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ny Sawari Ke Ghum Hone Ki Surat Me Gairullah Sy Madad Talab Karne Ki Ijazat Marhammat Farmai

### **Bujurgaan E Deen Ka Nazriyaat**

#### **Imaam E Aazam Abu Hanifa Radiallaho Ta'ala AnhoKa Nazriyah**

Imaam E Azam Abu Hanifa Radiallaho Ta'ala AnhoSarkar Do Alam Sallallaho Ta'ala Alaihi Wasallam Ki Bargah Me Bekas Panah Me Arz Karte Hue Likhte Hai

#### **Tarjumah**

Aey Maujdaat Sy Zayda Tazeem Wale, Aey Wari Ke Khazane, Mujhe Bhi Apni Janaab Sy Ata Farmaye ALLAH Ta'ala Ne Jaise Apko Razi Kia Mujhe Bhi Razi Kijiye Me Ap Ki Zudat Wa Sakhawat Ka Talabgaar Ho Makhluk Me Ap Ke Siwa Abu Hanfia Ka Koi Nahi.

Qaseedah Naumaniyah

#### **Imaam Shaafae Aur Imaam Ghazaali Ka Nazriyah**

Imaam Shafae Rahimahullahu Ta'ala Farmate Hai Ke Hazrat Imaam Musa Kazeem Rahmtulallay Ki Qabar Sharif Dua Ki Kabuliyat Ke Liye Ajmuda Taryaaq (Ghum Mitane Ki Jagah) Hai Aur Hujjat Ul Islaam Muhmmad Ghazali Rahimahullahu Ta'alaAllay Farmate Hai K Jis Sy Zindgi Me Madad Mangi Jaa Sakti Ho Us Sy Wafaat Ke Baad Bhi Madad Haasil Ki Jaa Sakti Hai.

### **Hazrat Allama Yahya Bin Sharraf Nawawi Ka Aqeedah**

Mere Baaz Mashaikh Ny Mujh Sy Farmaya Jo Aqabir Ulma Me Sy They K Ek Martaba Sahra Me Un Ki Sawari Bhag Gayi Aur Wo Us Hadees Ko Jante They (Yani Aey ALLAH Ke Bando Ise Roko Lo) Unhone Yahy Kalmaat Kahe To ALLAH Ta'ala Ney Un Ki Sawaari Ko Usi Waqt Rauk Dia.

Majeed Farmaate Hai Ke Ek Martaba Me Ek Jamaat Ke Sath Tha Pas Jamaat Me Sy Kisi Ki Sawari Bhag Gayi Aur Wo Isko Rokne Sy Aazij Rahe To Me Ny Wahi Alfaaz Kahe (Jo Hadees Me Warid Hue Ke ALLAH Ke Bando Ise Rok Lo) TO Wo Sawari Bagair Kisi Sabab Ke Un Qalmaat Ki Barkat Sy Ruk Gayi.

### **Mulla Ali Qari Rahimahullahu Ta'alaAllay Ka Nazriyah**

Hadees Me Warid Hone Wale Alfaaz Abad ALLAH Ki Tashrih Karte Hue Mula Ali Qari Rahimahullahu Ta'alaAllay Likhte Hai

(Aey ALLAH Ke Bando)

SY Muraad Malaik Ya Musalaam Jin Ya Jaal Al Gaib Abdaal Muraad Hai Yani Auliyah E Kiraam.

Al Harz AL Sameen

### **Huzoor Gaus E Aazam Radiallaho Ta'ala AnhoKa Nazriyah**

Jo Sakhs Takleef Ke Waqt Mujh Sy Madad Talab Kary To Us Ki Takleef Dur Ho Jayegi Aur Jo Sidat Ke Waqt Mere Naam



## Haque Par Kaun?

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Ke Sath Nida Dey To Wo Musbiat Dur Ho Jayegi Aur Hazat Ke Waqt ALLAH Ta'ala Ki Bargah Me Mera Waseela Paish Kare To Us Ki Haazat Puri Ho Jayegi.

### **Allama Shaami RahmtuALLAH Allay Ka Nazriyah**

Jab Kisi Insaan Ki Koi Cheez Ghum Ho Jaye Aur Wo Chahta Ho Ke ALLAH Ta'ala Us Ki Apni Cheez Wapas Lota Dey To Kisi Unche Maqaam Par Qibla Rujh Khade Ho Kar Surah Fatiah Padte Aur Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Us Ka Sawaab Esaal Kary Phir Us Ka Sawaab Sayeed Ahmad Bin Alwaan Ko Hadiyah Kary Aur Kahe Aey Mere Sadaar Ahmad Bin Alwaan Agar Ap Meri Cheez Nahi Lotayege To Me Apko Auliyah Kiraam Ke Khariz Karuga. To ALLAH Ta'ala Un Ki Barkat Sy Ghumi Hui Cheez Waps Lauti Dega.

Daur E Mukhtaar Jild 3

### **Imaam Bhusiri Rahimahullahu Ta'alaKa Nazriyah**

Aey Makhlukaat Me Sy Sab Sy Jayda Azmaat Wale Mera Ap Ke Bagair Koi Nahi Jis Ki Me Musibat Ke Waqt Panah Lo.

Qaseedah Sharif

### **Abdul Haq Muhaddhis Delvi Rahamtullah Allay Ka Nazriyah**

Imaam Ghazali Rahimahullahu Ta'alaAllay Farmate Hai Jis Sy Us Ki Zindgi Me Madad Lena Jaiz Hai Us Sy Baad E Wafaat Bhi Madad Talab Karna Jaiz Hai Mashaikh E Aazam Me

## Haque Par Kaun?

---

Sy Ek Ne Farmaya Hai Ke Me Ne Khud Char Mashaikh Ko Dekha Hai Ke Wo Apni Qabro Me Us Tarah Tashrif Karte Hai Jis Tarah Apni Zindgi Me Tashraf Karte They Ya Sy Bhi Bardh Kar Ek Waum Kahti Hai Ke Zinda Ki Imdaad Qawi Tar Hai Aur Me Kahta Ho Ke Mayyat Ki Imaada Qawi Tar Hai Shaikh Ney Farmaya Han Kyon Ke Wafaat Ya Fatah Bujrug Haq Ta'ala Ki Dargah Me Us Ke Samne Hai.

## Shah Wali ALLAH Muhdhish Delvi Ka Nazriyah

(Roza Anwar Par Haziri Ke Dauraan Shah WaliALLAH Rahimahullahu Ta'alaAllay Sarkaar Do Allam Sallallaho Ta'ala Alaihi Wasallam Ki Bargah Me Arz Karte Hue Likhte Hai) Maine Arz Ki Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Us Me Sy Mujhe Bhi Ata Farmay Jo ALLAH Ta'ala Ny Apko Ata Farmaya Hai Hum Aap Ki Bargah Me Ap Ki Ata Ki Taraf Ragbat Karne Wale Hai Aur Ap Rahmtul Iil Aalmeen Hai To Apne Mujh Par Nazare Karam Farmai Yaha Tak Me Ny Khayaal Kia Ke Apki Ata Ki Chadar Ny Mujhe Lapet Lia Aur Mujhe Dhaanp Liya Aur Chupa Lia Aur Mujh Par Ramujd Asraar Zahir Farmaaye Aur Ap Ny Khud Mujhe Irfaan Bakhsa Aur Meri Azeem Imdaad Farmai Aur Mujhe Irshaad Farmaya Ke Me Kisi Tarah Ap Sy Madad Talab Karo Aur Kis Tarah Jawab Tere Hai Jis Waqt Ap Par Koi Durood Pardeh Aur Ap Kitne Khuss Hote Hai Jab Ap Ki Koi Khub Madah Kare Ya Ap Sy Giryah Wa Zari Karey.

Fayuz Al Harmain Safah 28

Ek Jagah Likhte Hai

Pukaar Hazrat Ali Radiallaho Ta'ala AnhoKo Jin Ke Zaat Mazhar Azaaib Hai Toh Unhe Musibato Aur Pareshaniyon Me

## Haque Par Kaun?

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Apna Madadgaar Payega Apk Wilayat Ke Sabab Har Ranj Wa  
Ghum Ankareeb Dur Ho Jayega.

Yaa Ali Yaa Ali Yaa Ali

## Shah Abdul Aziz Shahab Ka Nazriyah

Janana Chaiye Ke Bhar Dasa Ke Tareeqe Par Gair Sy  
Madad Mangna K Usko Madad Ilahi Na Jane Haram Hai Aur  
Agar To Jo ALLAH Ta'ala Ki Taraf Rahe Aur Us Ko ALLAH  
Ta'ala Ki Madad Ka Mazhar Jaan Kar Aur ALLAH Ta'ala Ki  
Hiqmat Aur Karkhana Asbaab Jaan Kar Us Gair Sy Zahir Madad  
Mangna Hai To Irfaan Sy Dur Nahi Hai Aur Yeh Shariat Me Jaiz  
Hai Aur Ise Ambiyah Aur Auliayh Ki Imaada Kahte Hai Lekin  
Haqeeqat Me Yeh ALLAH Ta'ala Kki Gair Sy Madad Mangna  
Nahi Lekin Uski Madad Sy Hai.

Fatah Al Aziz Safah 20

## Tafseer e Azizi Me Likhte Hai

Afaal Bari Ta'ala Maslan Ladka Dunia, Rizq Badhna,  
Bimaar Ko Acha Karna, Aur I Ki Mishl Ko Musrikin Khabis  
Ruho Aur Bhooto Ki Taraf Nisbat Karte Hai Aur Kafir Ho Jate  
Hai Aur Musalman Un Amwar Ko Hukm Ilahi Ya Is Ki Makhluq  
Ki Khashiyat Sy Jaiz Jante Hai Jaise Ke Dawa Me Ya Magafair  
Ya Us Ki Naik Bando Ki Duain Ke Wo Bande Rab Ki Bargah  
Sy Mang Kar Logo Ki Haazat Rawai Kart Hai Aur Un  
Momineen Ke Imaan Me Ish Sy Khalal Nahi Ata.

(Tafseer Azizi)

## Aqabreen E Deoband Key Nazriyaat

Deobandiyon Key Peshwa Aur Qabil E Ae'tmad Hazraat  
Gairullah Sy Madad Talab Karke Apne Nazriyat Ka Izhaar Karte  
Hue Likhte Hai

### Muhammad Bin Ali Bin Shuqani Ka Nazriyah

Kahte Hai Ke Mazmul Zavaid Me Hai Ke Hadees (Yani  
Aey ALLAH Ke Bando Use Roko) Ke Rawa Shiq (Qabil E  
Bharosha) Hai Aur Ish Hadees Me In Insaano SY Madad Hasil  
Karna Jaiz Hai Jin Ko Insaan Nahi Dekh Sakta Jaise Malaika  
Aur Naik Jin Aur Is Me (Yani Madad Talab Karne Me) Koi Harz  
Nahi Jaisa Ke Sawari Bhag Jaye To Bani Adam SY Madad  
Talab Karna Jaiz Hai.

### Hazi Imdadullah Muhajir Makki

*Asara Dunia Me Aj Bas Tumhari Zaat Ka  
Tum Siwa Auro Sy Hargiz Nahi Hai Iltjaa*

*Balke Din E Mehsar Ke Bhi Jis Waqt Qazi Ho Khuda  
Apka Daaman Pakd Kar Yeh Kahuga Barmala  
Aey Sha Noor Muhammad Waqt Hai Imdaad Ka  
Imdaad Mustaq Safah 116*

Ek Aur Jagah Likhte Hai

*Yaa Muhammad Faryaad Hai Aey Habib Kibriyah Fariyad Hai*

*Sakht Muskil Me Phansa Ho Ajkal Aey Mere Mushqil Khusa  
Fariyad Hai*

**Ashraf Ali Thanvi Ka Nazriyah**

Ashraf Ali Thanvi Sy Sawal Hua

Sawaal :

Hazrat Ali Radiallaho Ta'ala AnhoKo Mushkil Kusa  
Kahna Jaiz Hai Ya Nahi ?

Javaab

Agar Mushqilat Ko Niya Muraad Hai Tab To Jaiz Nahi  
Agar Mushqilaat Almiyah Muraad Hai To Jaiz Hai Jaisa Ke  
Shaikh Sahdi Ney Farmaya

*Kesy Mushqil Baro Paish Ali*

*Magar Mushqil Rakind Manzali*

Malfuzaat Haqim Ul Ummat Safah 181

Ek Aur Maqaam Par Likhta Hai

Jo Ist'nat Wa Istmadad Ba Ataam Wa Alam Wa Quدرات  
Mustqil (Gair Muhtaaz) Ho Wo Shirk Hai Aur Jo Ba Atqad Alam  
Wa Quدرات Gair Muhtaaz Ho Aur Wo Alam Wa Quدرات Kisi  
Daleel Sy Sabit Ho Jaye To Jaiz Hai Khwa Jis Sy Madad Talab  
Ki Jaiz Zinda Ho Ya Mayyat.

Imdaad Ul Fatva Safah 99

Majeed Likhte Hai

Tarjumah :

*Dastgeeri Kijiye Mere Nabi*

*Kasmkas Me Tu Hi Ho Mere Wali*

*Bajuz Tumhare Kaha Meri Panah*

*Fauz Kulfat Mujh Pey Aa Galab Hui.*

*Ibne Abdullah Zamana Hai Khalaf  
Aey Mere Maula Khabar Lijjiye Meri*

Shayam Al Taib Tarumah Shayam Al Jaib Safah 145

### **Qasim Nanuthavi Ka Nazriyah**

Qasim Nanuthavi Sahab Huzoor Nabi E Kareem  
Sallallaho Ta'ala Alaihi Wasallam Ki Bargah E Bekas Panah  
Me Arz Karte Hue Likhte Hai

*Karofdo Jo Muh Ke Aagey Yeh Naam Ka Salam  
Karega Ya Nabi ALLAH Muh Pey Kya Yagaar*

*Madad Karke Karam Ahmadi Ka Tere Siwa  
Nahi Hai Qasim Bekas Ka Koi Hamikar*

Qaseeda Basmi 6

### **Muhammad Ul Hasan Ka Nazriyah**

(Iya Qa Nabu Du Wa Iyak Nastaeen

Ki Tafseer Karte Hue Muhammad Ul Hasan Sahab Likhte  
Hai Uski Zaat E Pak Ke Siwa Kisi Sy Haqeeqat Me Madad  
Mangni Bilkul Jaiz Nahi Han Agar Kisi Maqbul Bando Ko  
Mahaz Wasta E Rahmat Ilahi Aur Gair Mustqbil Samj Kar  
Ishtnaa'at Zahiri Us Sy Kare To Yeh Jaiz Hai Ke Yeh Istnaa'at  
Dar Haqeeqat Haq Ta'ala Hi Sy Istnaa'at Hai.

Hasiyah AL Quraan Safah 2

## Raseed Ahmad Gangoi Ka Nazriyah

Rasheed Ahmad Sy Kisi Ny Sawaal Kia

Sawaal :-

As'aat Mazmun Ke Padne

"Yaa RadoolALLAH Kibriyah Fariyad Hai Ya Muhmmad  
Mustafa Fariyad Hai" Madad Kar Bahar E Khuda Hazrat  
Muhammad Mustafa Meri Tum Sy Har Gadi Fariyaad Hai"

Kaisy Hai ?

Aey Alfaaz Padne Mahbat Me Aur Khalwat Me Bai  
Khayal Ke Haq Ta'ala Ap Ki Zaat Ko Matllah Fariyad Yoi Ya  
Mahaz Muhabbat Sy Bila Kisi Khayaal Ke Jiaz Hai.

Fatwa E Rashidiyah Safa 64

Aqbareen E Deoband Sy Bhi Sabit Hota Hai Ke Gairullah  
Sy Madad Mangna Bilkul Jaiz H Aur Must'hasan Hai.

## Aitraazaat Ke Javabat

### Aitraaz 1.

Quraan Pak Surah Fatiah Me Irshaad Bari Ta'ala Hai

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿١﴾

Hum Teri Hi Ibaadat Karte Hai Aur Tujh Sy Hi  
Madad Mangte Hai

Ish Aayat Kareema Me To ALLAH Ta'ala Sirf Apne Sy  
Madad Mangane Ka Huk, Dy Rha Hai Aur Tum Khud Is Baat  
Ka Iqraar Karte Ho Ke Gairullah Ki Ibaadat Karna Shirk Hai To

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## Haque Par Kaun?

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Ish Aayat Me ALLAH Ta'ala Apni Ibaadat Karne Aur Usi Sy Madad Mangane Ka Hukm Dey Raha Hai Lehaza Sabt Hua Ke Jis Tarah Gairullah K Ibaadat Karna Shirk Hai Isi Tarah Gairlluah Sy Madad Mangna Bhi Shirk Hai.

### Javaab

Quraan Kareem me Irshad Bani Bari Hai

Tarjumah : ALLAH Hi Ki Hai Tamaam Aasmaan Wa Zameen Ki Chizein

Ish Aayat Kareema Me ALLAH Ta'ala Apne Liye Zameen Wa Aasmaan Ki Tamaam Chizo Ki Milqiyat Wa Hakmiyat Ka Dawa Farma Raha Hai Lekin Ish Ke Bawjud Ap Log Gairullah Ko Apna Hakim Badhshah Tasleem Karte Hai Aur Apni Maqbuza Ishiya Maslam Zameen Wa Maqqaan Aur Zahid Ki Milqiyat Ka Bhi Dawa Karte Hai Toh Ap Ke Qaida Ke Mutabiq Ap Bhi Mushrik Hue.

Lehaza Mazura Bala Ayyat Kareema Me Madad Mangne Sy Muraad Haqeeqi Madad Hai Matlab Yeh Ke Aey ALLAH Hum Tujhe Haqiqeeqi Karsaaj Jaan Kar Tujh Hi Sy Madad Mangte Hai Aur Gairullah Sy Mada Mangane Ka Matlab Hai Ke Hum Unko Ba Ataa E Ilahi Aur Waasta Faiz Bari Ta'ala Samj Kar Madad Talab Karte Hai.

Aur Isi Tarah J Kuch Zameen Wa Aasmaan Me Hai Us Ka Haqeeqi Malik Wa Hakim ALLAH Ta'ala Ki Zaat E Pak Hi Hai Magar Bando Ki Hakmiyat Wa Milqiyat Faqat Ba Ata E Ilahi Yani ALLAH Ki Ata Karda Hai Agar Yhe Taweel Na Ki Jaye To Phir Ap Ke Khud Sakhta Qaiday Ke Mutaabiq Koi Shakhs Shirk Sy Mahfooz Nahi Rah Sakta Kyon Ke Duna Me Har Koi Kisi Na Kisi Surat Me Gairullah Sy Madad Talab Karta Hai.



## Haque Par Kaun?

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Dunia Ka Taqriban Sara Nizaam Hi Ek Dusre Ki Madad Ke Tahat Chal Raha Hai Insaan Apni Paidaish Sy Lekar Bachpane , Jawani , Budape , Maut ,Kafan,Qabat Tak Gairullah Ska Mohtaaz Hai.

Koi Talib E Ilam Ustaad Ki Madad Ke Bagair Husool E Ilm Nahi Kar Sakta Court Me Koi Bhi Masla Waqil Ki Madad Ke Bagair Hal Nahi Hota.

Bimar Dr Aur Dawao Ki Madad Ka Mohtaaz Hai Halake Sihifa Daine Wali Zaat ALLAH Ta'ala Hai Naukri Chaiye To Kisi Afraad Zair Ki Shifaarish Ki Madad Darkar Hoti Hai Halake Razaar ALLAH Ta'ala Hai Aur Har Bande Ko Rizq Ka Zameen Hai.

Lehaja Sabit Hua Ke Gairullah Sy Madad Mangna Mutlqan Haram Wa Najaiz Ya Shirk Nahi Haqeeqi Karsaaj To ALLAH Ta'ala Ki Zaat E Pak Hi Hai Har Nabi ,Farishta ,Wali,Momin,Usi Ke Mohtaaz Ha ALLAH Ta'ala Kisi Ka Mohtaaz Nahi.

Aur Bande Ba Ata E Ilahi Madad Kar Sakte Hai Alhumdullilah ALLAH Azwajjal Ahle Sunnat Wa Jammata Ka Har Farz Isi Nazriyah Sy Gairullah Sy Madad Talab Karta Hai Wo Wasta Faiz Bari Ta'ala Hai Lehaja Yeh Shirk Nahi.

### **Aitraaz 2.**

Misqat Sharfki Hadees Me Hai  
Mein Tumhari Madad Nahi Kar Sakta.

Ish Hadees Me Huzoor Nabi E Kareem Sallallahu Ta'ala Alaihi Wasallam Ny Apni Lakhte Jigar Fatima Al Zohra Radiallaho Ta'ala AnhoKi Madad Karne Sy Inqaar Farmaya

## Haque Par Kaun?

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Lehaja Sabit Hue Ke RasoolALLAH Jab Apni Sahabezadi Ki Madad Nhi Kar Sakte To Tumhari Madad Kya Karegy.

### Javaab

Ish Hadees Pak Me Huzoor Taazdar E Risaalat Sallallaho Ta'ala Alaihi Wasallam Ka Mansa Yeh Tha Ke Aey Fatima Agar Tu Imaan Na Laai To Me Tum Sy ALLAH Ta'ala Ka Azaab Dur Nahi Kar Sakta Aur Yeh Irshaad Tablig E Islaam Ke Awal (Suruh) Me Tha.

Yeh To Ahle Sunnat Wa Jammāt Ka Bhi Aqeedah Hai Ke Kafir Wa Mushrik Qatahi Jahannami Hai Aur Huzoor Alaihissalam Un Sy ALLAH Ta'ala Ka Ajaab Dur Nahi Kar Sakte.

Lekin Apne Momin Gungaar Ummtiyon Ki Insha ALLAH Azwajjal Safa'at Zaroor Farmayegey Jaisa Ke Ahadees Me Warid Hai.

### Aitraaz 3.

Kuffaar Bhuto Sy Madad Mangte Thy Lehja Quraan E Kareem Ny Unhe Mushrik Kaha Aur Tum Auliyah Sy Madad Mangte Ho Lehja Tum Bhi Mushrik Hue.

### Javaab

Aap Ke Ish Khudsa Khasta Aur Manpasnd Qaide Sy Na Koi Nabi Bachega Aur Na Koi Momin Blake Khud Zaat E Bari Ta'ala Par Bhi (MazALLAH) Aitraz Paida Ho Jayega Jis Ny Khud Madad Mangane Ka Hukm Farmaya Hai Jaisa Ke Irshdaad E Hota Hai

يَنْصُرُكُمُ اللَّهُ تَنْصُرُوا إِنِ امْنُوا الَّذِينَ يَأْتِيهَا

Aey Imaan Walo Agar Tum Deen E Khuda KI  
Madad Karogey To ALLAH Ta'ala Tumhari  
Madad Karega.

Dusri Jagah Irshad Farmaya

Tarjuma E Kanjul Imaan :-

Aur Naiki Aur Parhegari Par Ek Dusre Ki Madad  
Karo Aur Gunah Aur Jayaadti Par Bahum Madad  
Na Karo.

In Ayyat Mubaarak Me Khud Rab Ta'ala EK Dusre SY  
Madad Talab Karne Ka Hum Dey Raha Hai Hazrat Esa  
Alaihissalam Apne Hawariyo Sy Madad Talab Karte Hue  
Irshaad Farmate Hai

Tarjuma E Kanjul Imaan :-

Bola (Isha Alaihissalam )Kon Mere Madadgaar  
Hote Hai ALLAH Ta'ala Ki Taraf Hawariyon  
Ney Kaha Hum Deen E Khuda Ke Madadgaar Hai.

### **Hazrat Zulqarnain Farmate Hai**

Madad Karo Meri Sat Quwat Ke

Ab Bataye ALLAH Ta'ala Aur Ambiyah Alaihissalam  
Par Kya Hukm Lagayege Phir Ap Khud Police Walo Waqilo,  
Haakmo Sy Madad Mangte Hai.

Halake Yeh Sab Gairulah Hai Lehaja Apne Zabte Ke  
Mutabiq Tum Bhi Mushrik Hue Dars E Ibrat Ke Liye Aar Dil Ke  
Andar Zara Si Imaan Ki Hararat Aur Aqal Par Tahsib Aur Bhugj  
Wa Anad Ke Libada Na Ho To Ap Ke Liye Yeh Ayyat Hi  
Ankhein Khol Ke Liye Kafi Hai.

Tarjumah :

Jis Par ALLAH Ta'ala Ki Laanat Hoti Hai Us Ka  
Madadgaar Koi Nahi Hota.  
Surah Nisha Ayyat 52

### Aitraaz 4

Hazrat Ibrahim Alaihissalam Ko Jab Aag Me Dala Jaa Raha Tha To Hazrat Jibrail Alaihissalam Ny Madad Karne Ki Paishkas Ki Lekin Aapne Farmaya Aey Jibrail Mujhe Tum Sy Koi Hajat Nahi Lehaja Ap Ka Hazrat Jibrail Sy Madad Talab Na Karna Ish Baat Ki Dalalat Karta Hai Gairullah Sy Madad Mangna Jaiz Nahi TO Tum Kyon Mangte Ho ?

### Javaab

Hazrat Jibrail Alaihissalam Ny Madad Na Mangane Sy Gairullah Sy Madad Mangna Ka Adad Jawaj Kaha Sabit Ho Raha Hai Ap Ney Farmaya Ke Aey Jibrail Mujhe Tum Sy Koi Hajat Nahi Jis Sy Hai Wo Khud Janta Hai Haqeeqat Me Yeh Imtiyan Ka Waqt Tha Aur Khauf Tha Ke Kahi Jubaan Sy Koi Hars Shiqaaayat Na Nikal Jaye Jo ALLAH Ta'ala Ko Na Gawara Guzre.

Apne Tawaqul ALLAH Ke Daaman Ko Mazbuti Sy Pakda Hua Tha Lehaja Yeh Aayat AP Ke ALLAH Ta'ala Ki Taraf Kamil Tawaqul Karne Par Dalalat Karti Hai Na Ke Gairullah Sy Madad Mangane Ke Adam Jawaz Par.

### Aitraaz 5

Zindgo Sy Madad Mangana To Hum Tasleem Karte Hai Lekin Murdo Sy Madad Mangna Kahi Sy Sabit Nahi Lehaja Murdo Sy Isat'aanat Shirk.

### Javaab

Quraan Kareem Aur Ahadees Mubaarak Sy Kahi Bhi Sabit Nahi Ke Zindo Sy To Madad Talab Krna Jaiz Ho Aur Murdo Sy Manah Murdo Sy Madad Talab Karne Ke Haraam Wa Najaiz Hone Par Kahi Bhi Tashrih Nahi Balke Bad Wafaat Ambiyah E Kiraam Auliyah Ijaam Sy Madad Karte Hai Jiasa Imaam Ghazali Rahimahullahu Ta'alaAllay Farmate Hai

Jis Sy Us Ki Zingi Me Madad Lena Jaiz Hai Us Sy Baad Wafaat Bhi Madad Talab Kkarna Jaiz Hai

Mashaikh E Ijaam Me Sy Ahdul Haq Muhdashed Dehlvi Rahimahullahu Ta'alaAllay Likhte Hai

Mashaikh E Ijaam Me Sy Ek Ny Farmaya Maine Char Mashaikh Ko Dekha Hai Ke Wo Qabur Me Ish Tarah Tashrif Karte Hai Jis Tarah Apni Zindgi Me Tashrif Karte They Ya Us Sy Bhi Bardj Kar Ek Qaum Kahti Hai Ke Zinda Ki Imdaad Qawi Tar Hai Aur Me Kehta Ho Ke Mayyat Ki Imdaad Kawai Tar Hai.

Shaikh Ny Farmaya Kyon E Wafat Ya Fata Bujrug E Haq Ta'ala Ke Dargah Ish Ke Saamne Hai Ummat Masla Par Ibtada 50 Namaze Farz Hue Lekin Hazrat Musa Alaihissalam Ki Madad Sy 5 Hue Aur Yeh Madad Baad Wafaat Hui.

Ashraf Ali Thanvi Sahab Imdad Ul Fatwa Me Likhta Hai Jo Isat" Aanat Gair Mohtaaz Ho Shirk Hai Aur Jo Mohtaaz Ho Aur Wo Ilm Wa Qudrat Kisi Daleel Sy Sabit Ho Jaye To Jaiz Hai Khawa Jis Sy Madad Talab Ki Jaye Zinda Ho Ya Mayyat.

### Aitraaz 6

Kya Wali Baita Dete Hai ? Jo Tum Waliyo Ke Pass Jaa Kar Baita Mangte Ho Yeh Shirk Wa Biddat Hai

## **Jawaab**

Quraan Kareem Me Irshad E Khuda Wandi Hai

Tarjuma :-

Aey Maryum Tumhare Rab Azwajjal Ka Rasool  
Ho Aur Tumhe Pak Farzand Dene Ke Liye Aya  
Ho

Surah Maryum Ayyat 19

Ish Aayat Kareema Me Hazrat Jibrail Alaihissalam Hazrat Maryum RadiALLAH Ta'ala Anha Ko Baite Ki Khuskhabri De Rahe Hai Aur Baita Dene Ki Nisbat Apni Taraf Ki To Tumahre Qaida Ke Mutabiq Maz'ALLAH Jibrail Alaihissalam Mushriq Hue Sabit Hua Ki Apni Taraf Sy Baita Ata Karne Ki Nisbat Ba Ata E Ilahi Thi.

## **Shah Abdul Aziz Tafseer Azizi Me Likhte Hai**

Afaal Bari Ta'ala Maslan Ladka Dena Rizq Badana , Bimari Ko Acha Karna , Aur Uski Mishl Ko Mashriqin Khabis Ruho Aur Bhuto Ki Taraf Nisbat Karte Hai Aur Kafir Ho Jate Hai. Aur Musalmaan Un Umur Ko Hukm E Ilahi Ya Uski Makhluq Ki Khasiyt Sy Jante Hai Jase Ke Dawaein Ya Magafir Ya Us Ke Naik Bando Ki Duayein K Wo Bande Rab Ki Bargah Sy Mang Kar Logo Ki Haajat Rawai Karte Hai Aur Un Mominin Ke Imaan Me Ish Sy Khalal Nahi Aata.

Lehaja Sabit Hua Ke Aauliyah E Kiraam Chunke ALLAH Ta'ala Ke Barguzida Aur Murab Hote Hai Aur ALLAH Ta'ala Apne Muqrab Bando Ki Duayein Rad Nahi Farmata Lehaja Yhe Bata E Ilahi Har Chiz Ata Karne Par Qadir Hote Hai

Hazrat Isha Alaihissalam Ke Mujizaat Me Sy Hai Ke Ap Murdo Ko Bhi Zinda Karte Hai To Jo Murda Zinda Karne Par Qadir Ho Kya Wo Ba Ata E Ilahi Baita Dene Par Qadir Nahi ?

Quraai Aayat , Ahaadees Mubarak, Bujurgaan E Deen Ke Nazriyat Aur Aqabirin E Deoband Ke Hawalazat Sy Yeh Masla Zahar Min Al Shams Hua Ke Gairullah Sy Madad Talab Karna Jaiz Mustahsan Hai Aur Ummid Hai Ke Insha ALLAH Munkirain Tahsab Ki Ainak Atar Kar Aur Was'at Nazri Ka Mujahira Akarte Hue Hamare Mauquf Ki Taid Karege Aur Apne Aqaid Wa Nazriyat Durusat Kareke Musalmaan Me Intshar Paida Karne Ki Bajaye Ummat E Muslimah Ko Muthad Karne Aur Apni Salahiyato Ko Deen E Islaam Ki Taqwyit Ke Liye Istmal Karegey.

Jo Hum Par Tha Humne Pocha Dia.

## **Yaa RasoolALLAH Kahna Shirk Nahi**

*Gaiz Me Jal Jaye Bedeen Ke Dil  
Yaa RasoolALLAH Ki Kasrat Kijiye*

### **Nida E RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Aur Hamaara Aqeedah**

Hamara Aqeedah Hai Ke Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Yaa Ke Sath Nida Karna Jaiz Hai Must'hasan Hai Ab Isi Nida Ka Taluq Hayaat E Zahiri Ke Sath Ho Ya Ap Sallallaho Ta'ala Alaihi Wasallam Ke Wisaal E Zahiri Ke Baad.

Lekin Baaz Logo RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ke Wisaal Zahiri Ke Baad Nida Karne Ko Manah Karte Hai Hayat E Zahiri Me Ap Sallallaho Ta'ala Alaihi Wasallam Ko Nida Karne Me Koi Ikhtlaaf Nahi Lehaja Hamare Bahas Bad Wafaat Nida Ke Bare Me Hogi Jis Ke Sabut Par Ahadees Mubarak Sahaba E Kiram Aur Bujurgaan E Deen Rahimahullahu Ta'alaAllay Balke Munqirin Nida E Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ke Apne Aqabirin Ke Aqwaal Natiq Wa Gawah Hai.

Baad E Wafaat Ahadees Nida Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ka Sabut

Ek Zaroorat Mand Shaks Apni Zaroorat Ke Liye Hazrat Usmaan Gani Radiallaho Ta'ala AnhoNa To Uski Taraf Mutwajah Hote Aur Na Us Ki Zaroorat Par Nazar Farmate.

Ish Shaks Ne Hazrat Usmaan Bin Hanif Radiallaho Ta'ala AnhoSy Is Bare Me Arz Kia.



Apne Farmaya Wuju Karo Aur Masjeed Me Do Raqaat Namaaz Pado Phir Ish Tarah Dua Karo Aey ALLAH Azwajjal Me Teri Bargah Me Sawaal Karta Ho Aur Apne Nabi Kareem Sallallaho Ta'ala Alaihi Wasallam Ke Waseele Sy Teri Taraf Mutwaja Ho Yaa Muhammad Sallallaho Ta'ala Alaihi Wasallam Me Ap Ke Waseele Sy Apne Rab Ta'ala Ki Tarah Mutwajah Karta Ho Ke Meri Haajat Puri Farma.

Aur Phir Apni Hajat Bayaan Kar Phir Sham Ke Waqt Mere Pass Aana. Me Bhi Tumhare Sath Chaluga.

Zaroorat Mand Shaks Ne Isi Tarah Kaha (Jis Tarah Hazrat Usmaan Bin Hanif Radiallaho Ta'ala AnhoNe Bataya Tha) Phir Apki Bargah Me Hazir Hua Darbaan Ne Ish Ka Hath Pakada Aur Hazrat Usmaan RadiALLAH Ta'ala Ke Pass Le Gya Ap Ne Use Apne Pass Bithaya Aur Aane Ki Wajh Puchi Us Ne Apni Hazrat Arz Ki Apne Fauran Uski Haajat Puri Farmai Aur Farmaya Itne Aarsa Tum Ne Apni Zaroorat Ka Zikr Kyon Na Kia.

Iske Baad Farmaya Jab Bhi Tumhe Koi Zaroorat Paish Aaye To Hamare Pass Aa Jana Yeh Shaks Hazrat Usmaan Bin Hanif Radiallaho Ta'ala AnhoSy Mila Aur Bola ALLAH Ta'ala Apko Jaza E Khair Ata Farmaye. Hazrat Usmaan Gani Radiallaho Ta'ala AnhoMeri Hajat Aur Meri Taraf Mutwajah Na Hote Thy Yaha Tak Ke Ap Ne Un Sy Meri Sifarish Ki Hazrat Usmaan Bin Hanif Radiallaho Ta'ala AnhoNe Farmaya ALLAH Ta'ala Ki Kasam Maine Tumhare Bare Me Hazrat Usmaan Radiallaho Ta'ala AnhoKi Bargah Me Kuch Nahi Kaha (Yani Mene To Tumhri Shifarish Nahi Ki) Asal Me Baat Yeh Hai Ke Ek Dafa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ki Bargah Me Ek Nabina Shaks Hazir Hua Aur Apne Andhepan Ke Bare Me Ap Sy Arz Ki To Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ne Use Is Tarah Irshaad Farmaya Ke Wuju

## Haque Par Kaun?

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Kro Aur Do Ragaat Namaaz Pardh Kar Yeh Dua Kro Khuda Ki Kasam Hum Uthe Bhi Nahi They Aur Abhi Batein Hi Kar Rahe Thy Ke Wo Achaanak Hamare Pass Aya Aur Aisa Lagta Tha Ke Yeh Andha Hi Nahi.

Tashrih : Is Hadees Pak Me RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ne Apne Shahabi Ko Nida E "Yaa Muhammad" Ki Talqeen Farmai Aur Sahab E Kiraam Ka Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Hayaat Zahiri Me Bhi Aur Bad E Wafaat Bhi Us Par Ma'hmul Raha Lehaja Sabt Hua Ke AP Ko Nida Karna Jaiz Hai Wa Musthasan Aur Sahaba E Kiram Ka Tareeqa Hai.

Hazrat Usmaan Bin Hanif Radiallaho Ta'ala AnhoSy Riwayat Farmate Hai Ke Nabina Sahabi Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Bargah E Bekas Panah Me Hazir Hua Au Apne Haq Me Dua Ki Darkhawas Ki To Sarkaar E Madeena Sallallaho Ta'ala Alaihi Wasallam Ney Yeh Dua Talqeen Farmai.

Mazmu'AH Imaam Tibraani

**RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ney Khud Yaa Muhammad KI Talqeen Farmai**

Aey ALLAH Azwajjal Me Tujh Sy Sawaall Karta Ho Aur Muhammad Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ky Sath Teri Taraf Mutwaja Hota Ho "Yaa Muhammad Sallallaho Ta'ala Alaihi Wasallam " Me Ne App Ke Waste SY Apne Rab Azwajjal Ki Taraf Apni Ish Haajat Me Mutwaja Ho Take Meri Hajat Puri Ho Jaye Aey ALLAH Azwajjal Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Shafa'at Mere Haq Me Kabul Farma.

Imaan Nisae, Tirmizi Hakim, Bahaqi. Ibne Khuzeema, Ibne Maja, Tibrani.

## **Yaa Muhammad Sallallaho Ta'ala Alaihi Wasallam Kahne Sy Pao Theek Ho Gya**

Imaam Bukhari Rahimahullahu Ta'ala Likhte Hai

Hazrat Abdul Rehmaan Bin Saeed RadiALLAHi Ta'ala Anho Sy Riwayat Ke Hazrat Ibne Ummar RadiALLAH Ta'ala Anha Ka Pao Mubaarak Sun Ho Gya. Ek Shaks Ney Kaha Ap Is Ko Yaad Kare Jo Logo Me Apko Sab Sy Jayda Mehboob Ho To Unhone Kaha "Yaa Muhammad Sallallaho Ta'ala Alaihi Wasallam " To Pao Theek Ho Gya.

Aladab Almufrad. Alshfa. Imaam Ibne Suni.

Tashrih :

Ish Hadees Pak Sy Wajh Ho Gya Ke Hazrat Abdullah Bin Ummar Radiallaho Ta'ala AnhoKa Aqeedah Hai Ke Dukh Takleef Me Sarkaar Madinah Ko Nida Karne Sy Takleef Dur Hoti Hai Jaise Ke Mazqurah Bala Hadees Sy Sabit Hai Ke Jaise Hi Ap Ney Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Yaa Muhammad Sallallaho Ta'ala Alaihi Wasallam Ke Sath Nida Ki To Ap Ka Pao Theek Ho Gya.

## **Hazrat Isah Aur Nida E Yaa Muhammad Sallallaho Ta'ala Alaihi Wasallam**

Hazrat Abu Huraira Radiallaho Ta'ala AnhoSy Riwayat Hai Farmaya Unhone Ke Suna Me Ne RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Sy Ke Farmaya Apne Ke Us Zaat Ki

## Haque Par Kaun?

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Qasam Jis Ke Qabz E Qudrat Me Abi Qaseem Ki Jan Hai Ke Zaroor Zaroor Utarega ALLAH Hazrar Isha Alaihissalam Ko Imaam Bana Kar Aur Wo Adal Ka Hukm Dene Wale Ho Gy Zaroor Zaroor Todegy Wo Wo Saleeb Ko Aur Zaroor Qatal Karegy Wo Khanzr Ko Aur Paish Kia Jayega Un Par Maal Ko To Nahi Qabul Karegy Mal Ko Phir Khade Hoge Meri Qabar Par Kahege "Yaa Muhammad Sallallaho Ta'ala Alaihi Wasallam " To Me Unko Javaab Duga.

Alhadee Lil Fatwa (Musnad Abu Yahli.

## Sahaba Kiraam Mushkil Me Huzoor Ko Nida Karte

Hazrat Bilaal Bin Harish Madni Radiallaho Ta'ala AnhoSy Hazrat Ummar Farooq Radiallaho Ta'ala AnhoKi Khilaafat Ke Baad Qaht Aam Al Ramda Me Ek Waqiah Paish Aaya

Qaum Ne Arz Ki Ke Qaht Ki Wajh Sy Log Mar Rahe Hai Koi Bakri Zabah Kare Ap Ne Farmaya Bakriyah Me Kuch Bhi Nahi Raha.

(Yani Qahat Ki Wajh Sy Hadiya Ka Dhancha Ban Gayi Hai.) Qaum Ne Ishrar Kia Akhirqaar Ek Bakri Ko Zabah Kia Jab Khaal Utaari To Andar Faqat Surkh Hadi Nikli Yeh Dekh Kar Hazrat Bilaal Ne Ish Tarah Nida Ki.

"Yaa Muhammad Sallallaho Ta'ala Alaihi Wasallam" Ish Ke Baad Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Khawab Me Tashrif Laye Aur Basaarat Sunai.

Al Bidaya Al Niahaya Taareekh Ibne Asheer

## **Sahaba E Kiraam Ki Nida**

### **Dauraan E Jung Musalmano Ka Nara**

Imaam Ibne Ashaeer Juzri Ramhtullahallay Likhte Hai

Hazrat Khalid Bin Walid Radiallaho Ta'ala AnhoNe Dusmano Ko Lalkara Aur Unhe Jung Krne Ki Dawat Di Aur Is Waqt Sahaba E Kiraam RidwanALLAH Alay Ka "Yaa Muhammad" Kahne Ka Shahaar Tha. (Yani Duaraan E Jung Ya Muhammad Ka Naara Lagate They)

Pas Jo Shaks Un Ki Taraf Badta Use Qatal Kar Dete They.

Alqamil Fi Altarikh

### **Hafiz Ibne Kaseer Likhte Hai**

Phir Khalid Bin Walid Radiallaho Ta'ala Anho) Ne Musalmano Ke Tareeqa Ke Mutabiq Nara Lagaya Aur Us Waqt Musalmaan Yaa Muhammad Sallallaho Ta'ala Alaihi Wasallam Ka Nara Lagate They.

Albidaya Wa Nihaya

### **Hazrat Safiyah RadiALLAH Ta'ala Anha Ki Nida**

Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ap Hamare Liye Ummidga They Aur AP Hum Par Nihayat Shafeeq They Aur Ap Shakht Na They.

Zurqaani Al AL Mawhaab Jild 8 Safa 274

### **Hazrat Zainab Radiallaho Ta'ala AnhoKa**

"Yaa Muhammad Yaa Muhammad Sallallaho Ta'ala Alaihi Wasallam Yeh Husain Hai Jo Dusmano Ke Darmiyan Khoon Sy Latpat Pade Hai I'aza Kat Huke Hai "Yaa Muhammad Sallallaho Ta'ala Alaihi Wasallam" Ap Ki Baitiyah Qaid Hai Aur Ap Ki Aulad Qatal Kardi Gayi Hai Hawa Ne Un Par Khak Dal Di Hai "Yaa Muhammad Yaa Muhammad Sallallaho Ta'ala Alaihi Wasallam"

Tashrih : Ahadees Mubaarak Ke Aur Sahaba E Kiram Ke Afhaal Sy Yeh Masla Zahar Man Al Sams (Suraj Sy Jayda Roshan) Hua Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ko Apke Wisaal Zahiri Ke Baad Nida Karna Bilkul Jaiz Hai Aur Yeh Bhi Sabit Hua Ke Nida Ke Bare Me Sahaba E Kiraam Aur Ahle Sunnat Ka Aqeedah Hai.

### **Bujurgaan E Deen Ke Nazriyah**

#### **Hazrat Sh'habar Ali Ansari Ka Nazriyah**

Shaikh Ul Islam Shahabr Ali Ansari Sy Pucha Gya E Awam Alnaas Musibat Ke Waqt Ya Shaikh Falah Aur Ambiyah Wa Mursaleen Aauliyah Wa Salheen Ko Pukaarte Hai Aur Isi Tarah Kalimat (Yani Yaa RasoolALLAH, Ya Ali, Ya Gaus Wagaira) Pukarte Hai Kya Yeh Jaiz Hai Ya Nahi ? Aur Aauliyah E Kiraam Intqaal Ke Baad Bhi Madad Karte Hai Ya Nahi ? Apne Jawaab Dia Ke Beshaq Ambiyah Wa Mursaleen Wa Aauliyah Aur Ulma E Kiraam Sy Madad Talab Karna Jaiz Hai Aur Wo Intqaal Ke Baad Bhi Madad Farmate Hai.

#### **Huzoor Gaus E Aazam Ka Nazriyah**

Jo Shaks Takleef Me Mujh Sy Fariyad Kare To Us Ki Takleef Dur Ho Jayegi Aur Jo Shaks Shidat Ke Waqt Mere Naam

## Haque Par Kaun?

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Ke Sath Nida Kare Us Ki Shakhti Dur Hogi Aur Jo Koi ALLAH Ta'ala Ki Bargah Me Mera Waseela Paish Kare Us Ki Haajat Puri Ho Aur Jo Koi Dur Qahat Namaz (Nafal) Ada Kare Aur Do Alam Sallallaho Ta'ala Alaihi Wasallam Par Durood Bheje Phir Iraaq Ki Janib Gyara Qadam Chale Aur Har Qadam Mera Naam Le Aur Apni Hajat Yad Kare To U Ki Haajat Puri Hogi.

## **Allama Jamal Bin Abdul Qadir Bin Ummar Makki Ka Nazriyah**

(Shaikh Jamal Bin Abdul Qadir Rahmtullayallay Farmate Hai) Mujh Se Us Shaks Ke Bare Me Sawal Kia Gya Jo Shidat Ke Waqt Yaa RasoolALLAH , Yaa Ali Ya Shaikh Abdul Qadir Pukare Kya Yeh Azaru E Sarah Jaiz Hai Ya Nahi ?

Maine Jawaab Dia Han Aauliyah E Kiraam Se Madad Talab Karna Unhe Nida Karna Aur Unm Se Tawasul (Waseela Pakdna) Jiaz Wa Pasndida Aur Margub Hai.

Ish Sy Wahi Inqaar Karega Jo Hat Dharmi Aur Anad Par Sat Hoga Aur Aisa Shaks Auliah E Kiraam Ki Barkaat Sy Mahroom Hota Hai.

## **Fatva Aalamgeeri Se Nida Ka Sabut**

Hajji Jab Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ke Mazaar E Aqdas Par Hazri De To Ish Tarah Salaam Arz Kare.

Yaa Nabi ALLAH Salaam Ho Me Shahadat Deta Ho Ke Aap ALLAH Azwajjal Ke Rasool Sallallaho Ta'ala Alaihi Wasallam Hai. (Aur Phir Siddiq E Akbar Radiallaho Ta'ala

## Haque Par Kaun?

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AnhoKi Bargah Me Yun Salaam Paish Kare) Aur Yun Arz Kare  
Ya Khulafa E Rasool Sallallaho Ta'ala Alaihi Wasallam Ap Par  
Salaam Ho Aey RasoolALLAH Sallallaho Ta'ala Alaihi  
Wasallam Ke Gaar Ke Sathi Ap Par Salam Ho.

(Phir Hazrat E Ummmar E Farooq Radiallaho Ta'ala  
AnhoKi Khidmat Me Ish Tarah Kahe) Ya Ameer Ul Momineen  
Ap Par Salaam Ho Aey Islaam Ko Roshan Karne Wale Aur  
Bhuto Ko Todane Wale Ap Par Salaam Ho.

Fatva E Aalamgeeri Kitab Al Hajj Jild 1

## Imaam Jainul Aabideen RadilALLAH Ta'ala Anho Ki Nida

Yaa Rahmtulleel Aalmeen Jainulaabideen I Madad Kare

Wo Loog Ke Hujoom Ke Qaid Me Hai  
Qaseeda Jainulaabideen

## Imaam E Aazam Abu Hanifa Ki Nida

Yaa Sayeed Ul Saadat Me Ap Sallallaho Ta'ala Alaihi  
Wasallam Ki Bargah Me Wali Irada Hazir Hua Ho Aur Ap  
Sallallaho Ta'ala Alaihi Wasallam Ki Raza Ki Ummid Karta Ho  
Aur Khud Ko Ap Ki Panah Me Deta Ho.

Qaseedah E Naumaan

## Imaam Bushiri Ki Nida

Yaa Akram Al Khalq (Makhluk Me Sab Sy Jayda Kareem)  
Musibat Ke Waqt Ap Sallallaho Ta'ala Alaihi Wasallam Ke  
Bagair Mera Koi Nahi Jis Ki Me Panah Lo.

Qaseedah Burdah Sharrif



### **Maulana Zaami Ki Nida**

Jidai Se Aalam Ki Jaan Nikal Rahi Hai Raham Farmao Ya Nabi ALLAH Sallallaho Ta'ala Alaihi Wasallam Raham Farmao.

Ky Ap Rahmtulleelaalameen Phir Mujrimo Se Farig Kyon Baithe Ho.

### **Moinudeen Chisti Ajmeri Ki Nida**

Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam  
Aasiyo Ke Ahwal Par Ek Nazar Farmaye Ya Ke Ap Ki Nazar E Karam Se Faqero Ko Bigadi Ban Jaaye.

### **Hazrat Shams Tabreeji Ki Nida**

Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam  
Ap ALLAH Tabarak Wa Ta'ala Ki Mahboob Bargujida Bande Hai.

### **Abdul Haq Muhadees Delvi Ka Nazriyah**

Mohdees E Delvi Rahimahullahu Ta'alaAllay Likhte Hai

Yaa Ahmad, Yaa Muhammad Arwah Kashf Ke Zaraiyah  
Zikr Krne Ke Do Tariqah Hai

Yaa Ahmad Daye Aur Baye Tarah Muhmmad Kahe Aur Dil Par Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ke Zarb Lagaye.

Yaa Muhmmad Ko Daiye Tarah Aur Ya Muhammad Ko Bhaiye Tarah Kahe Aur Dil Me Ya Mustafa Sallallaho Ta'ala

## Haque Par Kaun?

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Alaihi Wasallam Ka Waham Kare. Aur Ya Muhammad Ya Muhammad Ya Ali Ya Hasan Ya Husain Ya Fatima Ka Cha Taraf Zikr Kare Sare Arwah Ki Kashf Hasil Ho Jayega.

Aur Dusre Malaik Marqab Ke Asma Bhi Taseer Rakhte Hai Yaa Jibraeel Ya Miqaeeel Ya Israfeel , Ya Ijraeel Char Jarbain Lagaaye.

Apne Shaikh Ka Bhi Zikr Kare Ya Shaikh , Yaa Shaikh Hazar Martaba Kahe Harf Nida Ko Dil Se Khiche Daiye Taraf Phir Lafz Shaikh Ka Dil Par Zarb Lagaye.

Akhbaar Al Akhiyaar

## Shah WaliALLAH Muhadees E Delvi Ki Nida

Aey Kainaat Me Sab Sy Behtareen Ap Par ALLAH Ka Wird Hua Aur Is Sab Se Bahtreen Ummid Ki Jagah Aru Bahtreen Ata Farmane Wale Aey Wo Bahtreen Ke Jis Se Har Muskil Ke Dur Hone Ki Ummid Ki Zaati Hai Aur Aey Sab Sy Bahtreen Ke Jis Ki Jud Wa Sakhawat Barste Badlo Se Bhi Jayda Hai.

Ataib Al Nahm Fi Madah Saeed Al Arab Wa Azam

## Shah Abdul Aziz Ka Nazriyah

Shah Abdul Aziz Sahab Hazrat Shaikh Ahmad Jarooq Ka Kalaam Naqal Farmate Hue Likhty H

(Ahmad Jarooq Farmate Hai) Main Apne Mureed Ki Muskilaat Ke Liye Jamah Ho Jis Waqt Jamana Us Par Sitam

## Haque Par Kaun?

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Kare Aur Agar Tum Tangi Wa Qurb Aur Washat Me Muhtala Ho Jao To Ish Tarah Nida Karo Ya Jarooq" To Me Fauran Aa Jaoga.

Bustaan Al Mahdeesin

### **Tafseer Azizi Me Likhte Hai**

Ya Sahab Al Jamaal Aur Ya Saeed Al Basar Sallallaho Ta'ala Alaihi Wasallam Chand Ap Ke Chehra Nor Ki Wajh Se Roshan Hai Jis Tarah Ap Ki Sanah Karne Ka Haq Hai Is Tarah Shana Karna Mumkin Nahi Is Ke Siwa Aur Kya Kaha Jaa Sakta Hai Ke Khuda Ke Bad Tu Hi Bujurag Hai Wa Behtar Hai.

Tafseer Azizi

Tashrih

Bujurgaan E Deen Ke Nazriyah Se Bhi Sabit Hua Ke Bad E Wafaat Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Nida Karna Jaiz Hai Aur Bujurgaan Ka Tareeqah Raha Hai Ke Har Muskil Me Unhone Nida Ki Hai.

Aqabreen E Deoband Ke Nazriyaat

### **Haji Imdadullah Muhajir Makki Ka Nazriyah**

Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Jiyaarat Ke Tareeqah Bayaan Karte Hue Deobandiyon Ke Pesvh Ashraf Al Thanvi Ke Peer O Murshid Likhte Hai

Aahazrat Sallallaho Ta'ala Alaihi Wasallam Ke Surat Ka Safaid Shifaaf Kapde Aur Sabj Imama Aur Munwar Chehre Ke Sath Taswur Kare Aur

## Haque Par Kaun?

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Assallato Wasallamo Allaik Yaa RasoolALLAH  
Sallallaho Ta'ala Alaihi Wasallam

Ki Daine Aur

Assallato Wasallamo Allaik Yaa Nabi ALLAH

Ki Baiye Aur

Asallamto Wasallamo Allaik Yaa Habib ALLAH Ki Zarb  
Dil Par Lagaye

Zia Al Qulub Safah 21

## Maulana Muhammad Zakriyah Ka Nazriyah

Bando Ke Khyaal Me Agar Har Jagah Durood O Salaam  
Dono Ko Jamah Kia Jaye To Zayda Behtar Hai Yani Bajaye  
Alsallato Wasallam Allaikyaa Rasoolalah Ya Nabi ALLAH  
Wagaira Ke Asallato Wasallamo Allaik Yaa RasoolALLAH ,  
Asalatowasallamo Allaik Yaa Nabi ALLAH Is Tarah Akhir Tak  
Sallam Ke Sath Asallato Ka Lafz Bhi Pada Dey To Jayda Acha  
Hai.

Tableeg Nisaab Maujoda Naam Fazail E Aamaal Safah  
702

## Ashraf Ali Thanvi Ka Nazriyah

Asllato Wsallamo Allaik Yaa RasoolALLAH Ba Shaiga  
Khitaab Me Baz Log Kalaam Kare Hai Yeh Atsaal Ma'awi Hai.

La Al Khalq Wala Man Aalam Amr Muqaid Bajhat Wa  
Taraf Wa Qareeb Wa Ba'ad.

Wagaira Hai Pash Is Ke Jawaaz Me Shaq Nahi.

Imadaa Al Mstaaq Safah 59 Shamaim Imddiyah Safah 52

### **Hasain Ahmad Madni Ka Nazriyah**

Wahabiyah Arab Ki Jubaan Se Barha Suna Gya Ke Wo Asllato Wsallamo Allaik Yaa RasoolALLAH Ko Shakht Manah Karte Hai Aur Ahle Harmain Par Sakht Nafr Is Nida Aur Khitaaba Par Karte Hai Aur Un Ka Isthj Udate Hai.

Halaake Hamare Muqdas Bujjurgaan E Deen Is Surat Aur Jumla Durood Sharif Ka Agar Che Basufiyah Khitaab Wa Nida Kyon Na Ho Mustahab Wa Musthasan Jante Hai Aur Apne Mut'alqeen Ko Is Ka Amar (Hukm) Karte Hai.

Al Sha'hab Al Sqab Safab 244

### **Matih Ul Haq Deobandi Ka Nazriyah**

Ulma E Deoband Nida E Rasool Ko Mana Nahi Karte Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ka Agatr Balahaja Mani Basakhta Is Tarah Nikla Jaise Aam Taur Par Musibat Ke Waqt Log Maa Baap Ko Pukarte Hai To Bila Shaq Jaiz Hai Agar Durood Sharif Me Ma'ani Ka Lahja Rakhte Hue Yaa RasoolALLAH Kaha Jaye To Jaiz Hai Galba E Ishq Wa Muhbbat Aur Wajd Wa Josh Me Pukaara Jaye Tab Bhi Jaiz Hai Agar Is Aqeedah Se Pukara Jaye Ke ALLAH Ta'ala Humari Ish Nida Ko Huzoor Akram Tak Apne Fazl Sy Pohcha Dega To Ish Tarah Bhi Jaiz Hai.

Aqaid E Ulma E Deoband

### **Sarfraaj Gakhdwi Ka Nazriyah**

Agar Koi Shaks Mahz Ishq Wa Mohabbat Me Nisa Me Sarshaar Ho Kar Yaa RasoolALLAH Sallallaho Ta'ala Alaihi

## Haque Par Kaun?

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Wasallam Wa Yaa Nabi Sallallaho Ta'ala Alaihi Wasallam Kahe To Bilkul Jaiz Hai Aur Sahi Hai Hum Aur Hamare Aqabreen Is Ke Qail Hai.

Tabreej Al Nawazar

Tashrih

Aqabreen E Deobnad Ke Nazdeek Bhi Nida Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Bilkul Jaiz Hai Lekin Nihayat Dukh Se Kahna Pad Rha Hai Ke Ajkal Ke Deobnadi Hazraat Ise Shirk Wa Biddat Kahte Hai Aur Unhe Itni Bhi Aqal Nahi Ke Apne Aqabreen Ulma Bhi Un Ke Fatvo Ki Zad Me Aa Chuke Hai.

## Mufsreen Ke Nazdeek Ek Aayat Ki Tashreeh

بَعْضًا بَعْضُكُمْ كَدَّعَاءَ بَيْنَكُمْ الرَّسُولِ دُعَاءَ تَجْعَلُوا لَا

Rasool Sallallaho Ta'ala Alaihi Wasallam Ke  
Pukaarne Ko Apas Me Esa Na Thehralo Jaisa Tum  
Me Ek Dusr Ko Pukarta Hai  
Ayyat 63 Surah Noor

Ish Ayyat Kareema Ki Tashrih Karte Hue Mufsreen  
Kiraam Likhte Hai

## Sahib E Tafseer Sadi Ki Tashrih

Yani Apko Ap Ke Naam Yaa Muhammad Sallallaho Ta'ala Alaihi Wasallam Ya Apki Kuniyyat Ke Sath Na Pukaaro Balke Apko Tazeem Wa Takreem Aur Tauqir Ke Sath Nida Karo. Yani Yaa RasoolALLAH Sallallaho Ta'ala Alaihi

## Haque Par Kaun?

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Wasallam Yaa Nabi ALLAH Sallallaho Ta'ala Alaihi Wasallam  
Ya Imaam Ul Muslimeen Kaho.

Tafseer Sadi Safah 149 Jild 3

Tafseer Jallallain

Balake Kaho Yaa Nabi ALLAH Sallallaho Ta'ala Alaihi  
Wasallam Yaa RasoolALLAH Sallallaho Ta'ala Alaihi  
Wasallam.

Tafseer Jamah Ul Bayaan

Yani Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi  
Wasallam Ko Ap Ke Naam Ke Sath Mat Pukaro Jaise Tum Ek  
Dusre Ko Pukarte Ho Balke Is Tarah Pukaro Yaa RasoolALLAH  
Sallallaho Ta'ala Alaihi Wasallam Yaa NabiALLAH Sallallaho  
Ta'ala Alaihi Wasallam.

Tafseer Jamah Ul Bayaan

Tafseer Baizaawi

Ayr Ap Ko Laqab Aazeem Ke Sath Pukaro Maslan Yaa  
RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Yaa Nabi  
ALLAH Sallallaho Ta'ala Alaihi Wasallam.

Tafseer Qadri Tarjumah Tafseer Hasini

Tum RasoolALLAH KO Is Tarah Na Pukaro Jis Tarah Ek  
Dusre Ko Naam Lekar Pukarte Ho Balke Chaiye Ke Tazeem Ke  
Sath Pukaro Yaa RasoolALLAH Sallallaho Ta'ala Alaihi  
Wasallam Yaa NabiALLAH Sallallaho Ta'ala Alaihi Wasallam  
Is Waste Ke Haq Ta'ala Ne Sab Ambiyah Alaihissalam Ko

## Haque Par Kaun?

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Quraan Majeed Me Naam Le Kar Pukara Aur Apne Habib Muhammad Sallallaho Ta'ala Alaihi Wasallam Se Ache Aausaaf Ke Sath Khitaab Kia.

Tafseer Hasini

### **Ashraf Ali Thanvi Ki Tafseer**

Hayaat Ul Mamaat Yani Ap Sallallaho Ta'ala Alaihi Wasallam Ke Wisaal Sharrif Ke Baad Bhi Doami Hukm Hai Ke Ap Ko Tazeem Wa Takreem Se Pukara Yani Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Yaa Nabi ALLAH Sallallaho Ta'ala Alaihi Wasallam Kaho.

Ish Ayaat Ki Tashrih Me Mafseerihat Sy Wazah Hua Ke Huzoor Nabi E Kareem Ko Ap Ki Hayaat E Zahiri Me Bhi Aur Wisaal Zahiri Me Bhi Jab Kabhi Nida Karo To Alqaab Se Nida Karo Yani Yaa Nabi ALLAH Sallallaho Ta'ala Alaihi Wasallam Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Yaa HabeebALLAH Sallallaho Ta'ala Alaihi Wasallam Wagairah.

Tafseer Kamalain Sarah Jalalain.

### **Aitraazat Ke Javaabaat**

#### **Aitraaz :**

Kya Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Tumhari Nida Ko Dur Se Sun Sakte Hai

#### **Javaab**

Sulemaan Alaihissalam Agar Kai Mil Dur Se Chuntiyo Ki Awaj Sun Sakte Hai To Humare Aqa O Maula Sayedul Ambiyah Dur Nazdik Ki Awaaz Sunane Par Qadir Hai.



## Haque Par Kaun?

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Jaisa Ke Aayat Me Hai

Tarjumah :

Ek Chunti Boli Aey Chuntiyon Gharo Ko Chaali Jao Tumhe Kuchal Na Dale Sulemaan Aur Un Ke Lashkar Bekhabri Me To Is Ki Baat Sy (Hazrat Sulemaan) Muskurane Lage.

### Aitraaz

Quraan E Kareem Me Irshad Bari Ta'ala Hai

Tarjumah

ALLAH Ke Siwa Unko Na Pukaro Jo Tumhe Nafah Wa Nuqsan Na Pohcha Sake.

Ish Aayat Se To Yeh Wajai Ho Rha Hai Ke Gairullah Ko Pukarna Manah Hai Lehaja Tum Yaa Rasool Sallallaho Ta'ala Alaihi Wasallam Pukarne Ki Wajh Se Mushrik Hue.

### Javaab

Pehli Bat To Yeh E Yeh Aayat Bhuto Ke Liye Nazil Hui Ke Yeh Kisi Nafah Wa Nuqsan Ke Malik Nahi Aur Dusri Yeh Ke Ish Aat Kareema Ke Matlab Yeh Hai Ke Gairullah Ko Mustaqal Taaqat Ka Malik Samj Kar Aur Mahbood E Haqeeqi Jaan Kar Pukaarana Manah Hai Gairullah Ko Mutalqan Pukaarna Mana Nahi Warna Koi Shaks Bhi Shirk Se Nahi Bachega Koi Nabi, Na Sahabi Aur Na Koi Wali Aur Na Koi Momeen Kyon Ke Har Shaks Kisi Na Kisi Surat Me Dusre Ko Pukarta Hai.

### Aitraaz

Kisi Bhi Nabi Ya Wali Ko Dur Se Pukaarna Shirk Hai Kyon Ke Dur Ki Awaz Sunana ALLAH Ta'ala Ki Shifat Hai Gairullah Ki Nahi.

### Javaab

Boht Bewkoofanan Aur Jahilana Aitraaz Hai ALLAH Ta'ala To Kalaam Pak Me Irshaad Farmata Hai

Tarjumah :

Hum Apne Bande Ki Sharag Se Bhi Jayda Kareeb Hai.

Tashrih

ALLAH Ta'ala Jab Apne Bando Se Qareeb Tar Hai To Bande Ki Awaj Bhi Is Ke Qareeb Hai Aur Jab Har Awaj ALLAH Ta'ala Ke Qareeb Hai To Wajai Hua Ke ALLAH Ta'ala Har Shaks Ki Awaaj Ko Qareeb Se Sunta Hai.

Aur Agar Tumhare Khudsa Khasta Qaida Ko Tasleem Bhi Kar Lia Jaye To Dur Ki Awaj Sunanan Shirk ALLAH Ta'ala Hi Ki Shifat Hai To Nazdeek Ki Awaj Sunanan Bhi To ALLAH Ta'ala Ki Shifat Hai Phir Lazeem Aayega Ke Qareeb Wale Ko Bhi Na Pukaara Jaye Kyon Ke Yeh Bhi Shirk Ho Jayega Lehaja Na Dur Wale Ko Pukaarana Aur Na Qareeb Wale Ko Aur Shirk Se Bachne Ke Liye Apni Jabano Ko Tale Laga Do Aur Muh Shi Lo.

### Aitraaz

Sahaba E Kiraam Ne Jab Bhi RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ko Pukara To Koi Na Koi Matlab Bhi Bayan Kiya Lekin Tum Log To Koi Matlab Bayan Nahi Karte Balke Khali Pukaarte Ho Ya Biddat Hai

### Javaab

Huzoor Nabi Kareem Sallallaho Ta'ala Alaihi Wasallam Jab Makka Mukkrama Se Hijarat Karke Madina Munawara Pohche To Ahle Madina Ne Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ke Nara Lagye Aur Yeh Pukarana Kisi Matlab Ko Bayaan Karne Ke Liye Nahi Balke Khussi Ke Liye

## Haque Par Kaun?

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Tha Ish Se Sabit Hua Ke Khusi Wa Mohabbat Se Sahaba E  
Kiraam Ki Sunnat Hai Is Ko Bidaat Kahna Julm Hai.

### Aitraaz

ALLAH Ta'ala Ka Farmaan Hai

Rasool Ko Is Tarah Na Pukaro Jis Tarah Tum Apas Me Ek  
Dusre Ko Pukarte Ho

Ish Aayat Se Sabit Hua Ke RasoolALLAH Sallallaho  
Ta'ala Alaihi Wasallam Buland Awaj Ke Sath Nida Karna Jaiz  
Nahi To Tum Kyon Jalse Juluso Me Buland Awaj Se Yaa  
RasoolALLAH Ka Nara Lagate Ho.

### Javaab

Is Aayat Kareema Ka Matlab Yeh Hai Ke Jis Waqt  
RasoolALLAH Kalaam Irshad Farma Rahe Ho To Tum Is  
Duaraan Apni Awaj Huzoor Ki Awaj Se Buland Na Karo Aur  
Ap Ki Bargah E Bekas Panah Me Haziri Ke Waqt Apni Apni  
Awajo Ko RasoolALLAH Ki Awaj Se Unchi Na Karo Ish Ayaat  
Se Kaha Sabit Ho Rha Hai Ke Bargah Me Adam Haziri Waqt  
Bhi Buland Awaj Se Pukarna Mana Hai.

### Aitraaz

Kabhi Hum Bolte Hai Ke RasoolALLAH Sallallaho  
Ta'ala Alaihi Wasallam Khud Dur Se Sunte Hai Aur Phir Ye  
Bhi Kahte Hai Ke Farishte Huzoor Ki Bargah Me Momeen Ke  
Aamal Paish Karte Hai

Agar RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam  
Khud Sun Sakte Hai To Amaal Se Khabardar Hote Fariston Ke  
Amaal Paish Karne Ka Kya Matalb ?

### **Javaab**

Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Bekhabr Nahi Balke Malaik Ke Paish Karne Se Maqsud Ap Ki Azmat Wa Bujragi Dekhna Hai.

Alhumdullilah Is Bhaas Se Sabit Hua Ke Bad E Wisaal Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Nida Karna Ahadeese Mubarak Ke Sahaba E Kiraam Aur Bujurgaan E Deen Ke Aqwaal Wa Afhaal Se Jaiz Hai.

Balke Muhtrazain Ke Peshwa Ke Nazdeek Bhi Yeh Muslam Hai Lehaja Munqrin Nida E Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ko Tamba Karte Hai Ke Ish Nazriyah Wa Aqaid Par Nazar Shani Kare Aur Apne Aqaid Ko Durust Kar Ke Ummat E Muslimah Ko Muntshar Hone Se Bachaiye.

## Waseela

### Waseela Ke Bare Me Aqaid E Ahle Sunnat

*Wasl E Maula Chahte Ho To Waseela Dhund Lo  
Be Waseela Nazdiyon Hargiz Khuda Milta Nahi*

Hamara Aqeedah Hai Ke ALLAH Ta'ala Ki Bargah Me Ambiyah E Kiraam Alaihissalam Wa Bujurgaan E Deen Rahimahullahu Ta'alaAllay Ka Waseela Paish Karna Jaiz Musthasan Hai

Ab Is Tawsul Ka Taluq Chaie Ahmbiya E Kiram Alaihissalam Wa Bujurgaan E Deen Rahmtullahallau Ki Hayaat Zahiri Ke Sath Ho Ya Unki Wafat Ke Baad Dono Surto Me Waseela Paish Karna Jaiz Hai.

Iske Bare Me Quraan Kareem Ahadees Mubaarak Aur Bujurgaan E Deen Rahimahullahu Ta'alaAllay Ke Nazriyat Gawah Hai Tawsul Ke Sabut Se Pehle Iski Haqeeqat Ko Paish Nazar Rakhna Zaroori Hai

### Waseela Ki Haqeeqat

Tawsul Duao Ke Tareeqo Me Se Ek Tareeqa Hai Aur Tawajullah Yani ALLAH Ki Taraf Tawjuh Karne Ke Darwajo Me Se Ek Darwaja Hai. Maqsud Haqeeqi Wo Sirf Aur Sirf ALLAH Ta'ala Ki Hi Zaat E Aqdas Hoti Hai Aur Jisko Waseela Banaya Jata Hai Wo To Ek Wasta Hi Hota Hai Aur Taqreeb Ila ALLAH Ka Jariya Hota Hai.

Mutwasal (Waseela Pakadne Wala) Jis Wasta Ko Bhi Waseela Banata Hai Wo Sirf Is Wajh Se Banata Hai Ke Is Banda

## Haque Par Kaun?

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Ko Is Se Mohbbat Hai Aur Yeh Aqeedah Rakhta Hai Ke ALLAH Ta'ala Subhan Bhi Is Wasta Ko Mehboob Rakhta Hai.

Waseela Ikhtiyar Karne Wale Agar Yeh Aeytqaad Kare Ke Jis Ko Waseela Banaya Hai Wo Bazaat E Khud Waseela Bhi Nafah Wa Nuqsaan Kar Sakta Hai ALLAH Ta'ala Ki Misl To Wo Mutwasal Mushrik Hoga.

### **Quraan Pak Se Waseela Ka Sabut**

Apne Rab Azwajjal Ki Taraf Waseela Talash Karo

الْوَسِيلَةَ إِلَيْهِ وَابْتَغُوا اللَّهَ اتَّقُوا أَمْنُوا الَّذِينَ يَأْيُهَا

Aey Imaan Walo ALLAH Se Daro Aur Uski Taraf  
Waseela Dhundo

Taashrih Is Aayat E Kareema Me Khud Rab Ta'ala Apne Zindo Ko Waseela Dhundane Ka Hukm Irshad Farma Raha Hai.

Humare Mehboob Sallallaho Ta'ala Alaihi Wasallam Ko Humari Bargah E Liye Waseela Banao

لَهُمْ وَاسْتَغْفَرَ اللَّهُ فَاسْتَغْفِرُوا جَاءُوكَ أَنْفُسَهُمْ ظَلَمُوا إِذْ أَنْهَمُ وَلَوْ  
رَحِيمًا تَوَابًا اللَّهُ لَوْ جَدُّو الرِّسُولُ

Aur Agar Wo Apni Jano Par Julm Kare To Aey Mehboob Tumhare Huzoor Hazir Ho Aur Phir ALLAH Ta'ala Se Maufi Chahe Aur Rasool Unki Shifa'at Farmaye To Zaroor ALLAH Ko Boht Tauba Kabul Karne Wala Mehrban Paye.

## Haque Par Kaun?

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Tashrih : Is Aayat Kareema Ki Wajahat Karte Hue Maulna Naimuldeen Muradibadi Rahimahullahu Ta'ala Likhte Hai

Ish Se Maloom Hua E Bargah E Ilahi Me RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Aur Ap Sallallaho Ta'ala Alaihi Wasallam Ki Shafat Ka Har Barari Ka Zariya Hai Sayed Alam Sallallaho Ta'ala Alaihi Wasallam Ki Wafat Ke Bad Ek Arabi Roza E Aqdas Par Hazir Hue Aur Roza Shairf Ki Khak Pak Apne Sar Par Dali Aur Arz Karne Laga Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Jo Ap Sallallaho Ta'ala Alaihi Wasallam Ne Farmaya Humne Suna Jo Ap Sallallaho Ta'ala Alaihi Wasallam Par Nazil Hua Ish Par Me Ya Aayat Bhi Hai 'Walav Anhom : Maine Beshaq Apni Jaan Par Zulm Kia Aur Me Aap Sallallaho Ta'ala Alaihi Wasallam Ke Huzoor Me ALLAH Ta'ala Se Apne Gunah Ki Bakhsis Chahne Hazir Hua Ho To Mere Rab Se Meri Gunah Kki Bakhsis Karaye Is Par Qabar Sharif Se Nida Aai Ke Teri Bakhsis Ki Gayi.

Ish Sy Sabit Hua Ke ALLAH Ta'ala Ki Bargah Me Arz Hajat Ke Liye Maqbulan Ko Waseela Banana Zariyah Kamyabi Hai.

**Kafiro Ne Bhi Aap Sallallaho Ta'ala Alaihi Wasallam Ko Waseela Banaya**

كَفَرُوا الَّذِينَ عَلَى يَسْتَفْتِحُونَ قَبْلُ مِنْ وَكَانُوا

Aur Is Se Pehle Is Nai Ke Waseela Se Kafiro Par  
Fatah Mangte They.

Tashrih

Ish Ayyat Kareema Ka Shaan E Nujul Bayaan Farmate Hue Maulna Naeem Al Deen Muraadabadi Rahimahullahu Ta'alaAllay Likhte Hai.

Sayed Ul Ambiyah Sallallaho Ta'ala Alaihi Wasallam Ki Bahsat Aur Quraan Kareem Ke Nujul Se Qabl Yahod Apni Haajat Ke Liye Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ke Naam E Pak Ke Waseela Se Dua Karte They Aur Kamyab Hote They Aur Is Tarah Dua Kia Karte They. Yaa Rabi Azwajjal Hume Nabi E Ummi Sallallaho Ta'ala Alaihi Wasallam Ki Sadqey Me Fatah Nustar Ata Farma. Is Se Malloom Hua Ke Maqbulaan E Haq Ke Waseela Se Dua Kabul Hoti Hai Ye Bhi Maloom Hua Ke Huzoor Sallallaho Ta'ala Alaihi Wasallam Se Qabl Jahan Me Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Tasreef Awari Ka Suhara Tha. Ish Waqt Bbhi Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Waseela Se Khalq Ke HaZaat Rawai Hoti Hai.

ALLAH Azwajjal Ki Baragah Me Waseela Paish Karna Salheen Ka Tarika Hai

أَقْرَبُ إِلَيْهِمُ الْوَسِيلَةُ رَبِّهِمْ إِلَى يَبْتَغُونَ يَدْعُونَ الَّذِينَ أَوْلَيْكَ

Wo Maqbul Bande Jinhe Yah Kafir Pujate Hai Wo  
Ap Hi Apne Rab Ki Bargah Ki Taraf Waseela  
Dhudnte Hai Ke In Me Kon Jayda Muqrab Hai.

Tashrih :

Ish Aayat Kareema Me ALLAH Ta'ala Ke Muqrab Bande Jin Ki Kufaar Puja Karte Thy Masalan Hazrat Isha Alaihissalam Yeh Khud Ek Dusre Ko Waseela Bana Kar ALLAH Ta'ala Ki Bargah Me Iltja Karte They. Sabit Hua Ke ALLAH Azwajjal Ki Bargah Me Beshaq Logo Ka Waseela Paish Karna Muqrabeen Ka Tareeqa Hai.



## **Ahadeess Mubaaraka Se Waseela Ka Sabut**

**Hazrat Abbas RadiALLAHo Ta'ala Anho Ke Waseela Se Barish Najil Ho Gayi**

Beshaq Hazrat Ummar Bin Khatab RadiALLAHo Ta'ala Anho Qahat Ke Zamana Me Hazrat Abbas Bin Abdul Mutalib RadiALLAHo Ta'ala Anho Ke Waseele Se ALLAH Ta'ala Ki Bargah Me Dua Mangte Aur Arz Karte Hum Teri Taraf Apne Nabi Kareem Sallau Ta'ala Allaywasllam Ko Waseela Banate Thy To Tu Shairab Farma Deta Tha.

Ab Hum Teri Bargah Me Nabi E Kareem SallauTa'ala Allaywsallam Ke Chacha (Hazrat Abbas RadiALLAHo Ta'ala Anho ) Ka Waseela Banate Hai To Hume Shairab Farma Dey.

Tow Rawi Kahte Hai Ke ALLAH Ta'ala Humein Shairab (Yani Barish Najil) Farma Deta Tha.

Bukhari Sharif Jild 1 Safah 137

**Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Waseele Se Adam Alaysallam Ki Tauba Kabool Ho Gayi.**

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ne Farmaya Jab Hazrat Adam Alaihissalam Se Khata Sarjad Ho To Hazrat Adam Alaihissalam Ne Arz Ki Aey Mere Rab Azwajjal Me Muhammad Sallallaho Ta'ala Alaihi Wasallam Ke Waseele Se Tujh Se Maufi Talabgaar Ho To ALLAH Ta'ala Ne Irshad Farmaya Adam Tune Muhmmad Sallallaho Ta'ala Alaihi Wasallam Ko Kaise Jaana Halake Maine Unhe Paida Bhi Nahi Kia To Ap Alaihissalam Ney Arz Ki Aey Mere Rab Azwajjal Jab Tune Mujhe Apne Dast E Qudrat Se Paida Farmaya Aur

## Haque Par Kaun?

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Mere Undar Ruh Dali To Maine Apna Sar Uthaya Aur Ars Ke Payo Par "LA ILLAHA ILLAH MUMMADUR RASOOLAALLAH Sallallaho Ta'ala Alaihi Wasallam " Likha Dekha To Maine Jan Lia Ke Jis Ka Naam Tune Apne Naam Ke Sath Joda Hai Yaqeenan Mukhluq Me S Tumhe Jayda Azeez Hai To ALLAH Ta'ala Farmaya Aey Adam Alaihissalam Tune Sach Kaha Beshaq Wo (Yani Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam ) Mujhe Makhluq Me Se Sab Se Jayda Pyaare Hai Tum Ne Usi Mehboob Sallallaho Ta'ala Alaihi Wasallam Ke Waseela Se Mujhe Pukara Pas Maine Tumhe Mauf Farma Dia Aur Agar Muhammad Sallallaho Ta'ala Alaihi Wasallam Na Hote To Me Tujhe Bhi Paida Na Karta.

Al Mustdarak , Khasaeesul Kubra, Mawab Ldunia Al Wafa

## **Qabar E Anwar Ke Waseele Se Barish Nazil Hui**

Hazrat Aaus Bin Abdullah RadiALLAHo Ta'ala Anho Ne Farmaya Jab Ahle Madina Sadeed Qahat Me MubTa'ala Hue To Hazrat Aaisa Sideeqa RadiALLAH Ta'ala Anha Se Uski Sikayat Ki To Apne RadiALLAH Ta'ala Anha Ney Farmaya Ke Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Qabar Anwar Ki Taraf Nazar Karo Aur Apki Qabar E Anwar Me Se Ek Khidaki Is Tarah Kholo Ke Ap Se Lekar Asamaan Tak Koi Cheez Darmiyan Me Hail Na Ho. Logo Ne Jab Is Tarah Kia To Khub Barish Barasi Yaha Tak Ke Khub Sabja Aur Unt Khub Mote Tazee Ho Gye.

Baab Al Karaamat Misqaat Shareef  
Sunan Darmi Jild 1 Safa 43

## Haque Par Kaun?

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Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Waseele Se Shair Bhi Khadeem Ban Gya

(Hazrat Sufiyah RadiALLAHo Ta'ala Anho Ek Jung Me Qaid Se Bhag Nikle Aur Achanak Apke Raste Me Ek Shair Aa Gya To Apne Shair Se Farmaya0

Aey Shair Me RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ka Khadeem Ho Aur Mere Sath Esa Esa Hua Hai. (Yani Apne Apni Qaid Aur Is Se Faraar Ka Waqiah Kia) To Shair Apke Kareeb Aaya Aur Apke Sath Sath Chal Pada. Aur Jab Kahi Se Koi Awaj Sunta To Fauran Istaraf Chal Padta Phir Hazrat Sufiyah Ke Pass Aa Jata. Aur Phr Apke Sath Chal Padta. Hata Ke Ap Apne Lashkar Me Pohcha Gye.

Tafseer Qurtabi

Misqaat Shareef Baab Al Karaamat.

**Yahoodiyon Ne Bhi Huzoor Sallallaho Ta'ala Alaihi Wasallam Ka Waseela Paish Kia.**

(Hazrat Ibne Abbas RadiALLAHo Ta'ala Anho Yeh Hadees Marwi Hai Farmate Hai Ke Jab Yahoodiyon Ke Qabila Gutfaan Se Ladai Hui To Unhone Is Tarah Dua Ki)

Aey ALLAH Hume Tujh Se Us Nabi E Umme Jo Akhri Zamana Me Mabus Hoge Jaisa Ke Tune Wadah Kia Hai. Ke Waseele Se Sawal Karte Hai Ke Hume Un (Yani Qabila Gutfaan Par) Humari Madad Farma.

**RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ne Khud Ko Waseela Banaya**

## Haque Par Kaun?

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(Hazrat Ali Radiallaho Ta'ala Anho Waleeda Fatima Bine Asad Ke Intqaal Ke Waqt Dauran E Dafan Huzoor Allaysallato Sallam Ne Ish Tarah Dua Ki)

Aey ALLAH Azwajjal Jo Zindgi Aur Maut Deta Hai Aur Wo ALLAH Zinda Hai Usko Kabhi Maut Nahi Meri Maa Yani Fatimah Binte Asad Ki Magfirat Farma Unhe Dauran E Sawalat Jo Abat Talqeen Farma Aur Un Ki Qabar Ko Wasee Farma.

Apne Nabi Aur Deegar Ambiyah Jo Mujh Se Pehle Guzre Aur Waseele Se Beshaq Tu Rahmo Rahmaan Hai.

Maj Mah Ul Jawz

## **Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Waseele Se Ankhein Mil Gayi**

Ek Nabeena Sakhs Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Bargah Me Hazir Hua Waps Ish Ne Arz Ki Ke Ap Sallallaho Ta'ala Alaihi Wasallam ALLAH Ta'ala Se Dua Kare Ke Mujhe Ankhe Mil Jaye To Ap Sallallaho Ta'ala Alaihi Wasallam Ne Irshad Farmaya Aey Shaks Agar Tu Chahe To Me Teri Haq Me Dua Karo Aur Agar Chahe To Tu Is Par Sabar Kar Kyon Ke Ye Tere Liye Behtar Hai.

Us Ne Arz Ki Ke Ap Sallallaho Ta'ala Alaihi Wasallam Dua Farmae To Rasool ALLAH Sallallaho Ta'ala Alaihi Wasallam Ne Irshad Farmaya Ke Waju Karo Aur Do Rakaat Namaz (Nafal) Ada Karo. Aur Phr Yeh Dua Karo

" Aey ALLAH Azwajjal Me Tujh Se Sawal Karta Ho Aru Muhammad Sallallaho Ta'ala Alaihi Wasallam Ke Waseela E

## Haque Par Kaun?

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Teri Taraf Mutwaja Hota Ho Yaa Muhammad Sallallaho Ta'ala Alaihi Wasallam Me Ap Sallallaho Ta'ala Alaihi Wasallam Ke Waseele Se Apne Rab Ta'ala Ki Bargah Me Apni Is Hajat (Yani Binai Ke Husool) Ke Liye Mutwaja Hota Ho Pash Meri Is Haajat Ko Pura Farma. Aey ALLAH Azwakkal Mere Haq Me Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Shafa'at Kabul Farma.

Us Shaks Ne Jab Ish Tarah Kia Aur Dua Ke Liye Khada Hua To Aankh Wala Ho Gya. (Yani Use Binai Hasil Ho Gayi).

### **RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ne Khud Waseelee Ki Talqeen Farmai**

Hazrat Abu Saeed Khudri Radiallaho Ta'ala AnhoNe Farmaya Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Farmate Hai Ke Jo Shkas Namaz Ada Karne Ke Liye Apne Ghar Se Nikala Aur Ish Tarah Dua Ki Ke Aey ALLAH Tujh Par Salheen Ka Jo Haq Hai Me Is Haq Ke Waseele Se Sawal Karta Ho Aur Mere Namaaz Ke Liye Jaane Ka Jo Haq Hai Is Ke Waseele Se Teri Bargah Me Dua Karta Ho Kyon Ke Bagair Udane Utarne Dekhane Aur Manane Ke Faqat Teri Narzgi Ke Khauf Aur Teri Raza Hasil Karne Ke Liye Nikala Ho Aur Teri Bargah Me Sawal Karta Ho Ke Tu Mujhe Jahannum Se Pana Ata Farma Aur Meri Khata Ko Mauf Farma Dey Aur Beshaq Tere Bagair Gunah Ki Baksees Kisi Ke Pass Nahi. ALLAH Ta'ala Is Bande Ki Taraf Nazar E Karam Farmayega Aur Satar Hazar Malaika I Bande Ke Liye Magfirat Ki Dua Karege.

Sunan Ibne Maza Safa 56

Gaus E Aazam Aur Charo Aaima E Kiraam RadiALLAH Ta'ala Azmain Ka Aqeedah Waseela Ke Taluk Se

## **Hazrat Abdul Qadir Jilani Radiallaho Ta'ala AnhoKa Aqeedah**

(Hazrat Gaus E Aazam Radiallaho Ta'ala AnhoFarmate Hai Ke Jab Tum ALLAH KI Bargah Me Koi Sawal Karo (Yani Haazat Talab Karo) To Mere Waseele Se Talab Karo.

Bahjtul Asraar Safah 23

## **Imaam Abu Hanifa Radiallaho Ta'ala AnhoKa Aqeedah**

Immam E Aazam Radiallaho Ta'ala AnhoHuzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Bargah Me Arz Karte Hai

Ap Sallallaho Ta'ala Alaihi Wasallam Hi Wo Zaat Hai Ke Jab Hazrat Aadam Allaysalalm Ny Apko Waseela Banaya To Unhe Kamyabi Hasil Hui. Halanke Wo Apke Baap Thy.

Qaseeda Naumaniya

## **Imaam Malik Radiallaho Ta'ala AnhoKa Aqeedah**

(RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ki Bargah Me Hazri Ke Dauran Khalifae Abu Jaafar Mansur Ney Hazrat Imaam Malik Radiallaho Ta'ala AnhoSe Pucha Tha) Aey Abu Abdullah Me Qibla Ki Taraf Muh Karke Dua Mango Ya RasoolALLAH SallauALLAHiwwsaallam Ki Taraf Muh Karo To Ap (Imaam Malik Radiallaho Ta'ala Anho) Ney Farmaya Ke Tum Kaise Huzoor Alaihissalam Se Apna Chehra Pher Sakte Ho Halake Ap Alaihissalam To Apke Aur Apke Baap Yani Hazrat Aadam Alaihissalam Ke Bhi ALLAH Ki Bargah Ke Waseela Hai. Chuanche Tum Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Taraf Muh Karke Dua Mango. Aur Ap Se

Shafa'at Talab Karo ALLAH Ta'ala Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Shafaa'at Kabul Farmayega.

Shifa Shareef Jild 2 Safah 33

### **Imaam Shafae Radiallaho Ta'ala AnhoKa Aqeedah**

Khatib Bagdaadi Ramtullah Allay Farmate Hai Ke Beshaq Imaam Shafae Radiallaho Ta'ala AnhoJab Bagdaad Me Tashreef Late To Imaam Abu Hanifa Radiallaho Ta'ala AnhoKa Waseela Hasil Karte Ap Ki Qabar Anwar Par Hazri Dete Aur Qabar Ki Jiyaarat Karte Aur Apko Salam Karte. Phir ALLAH Ta'ala Ki Bargah Me Apni Haajat Ke Liye Imaam E Aazam Ka Waseela Paish Karte.

Taaarikh E Khateeb Baghdaadi Jild 1 Safah 123

### **Imaam Ahmad Bin Humble Radiallaho Ta'ala AnhoKa Aqeedah**

Imaam Ahmad Bin Humbal Radiallaho Ta'ala AnhoNy Ek Dafah Imaam Shafae RadiALLAH Taah Anho Ko Apna Waseela Banaya To Imaam Ahmad Bin Humble Ky Sahabjade Hazrat Abudullah Radiallaho Ta'ala AnhoNy Hairangi Ka Izhaar Kia To Imaam Ahmad Bin Humble Ny Sahabjade Ko Frmaya Ke Imaam Shafae Ki Hasti Logo Kkeliye Tandusrati Ki Misal Hai.

Swahid Al Haq Safah 144

### **Bujurgaan E Deen Ka Nazriyah**

### **Abdullah Bin Masood Radiallaho Ta'ala AnhoKa Aqeedah**

## Haque Par Kaun?

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Yeh Banda (Yani Khud Ubdaiddullah Bin Masood) ALLAH Ta'ala Ki Bargah Me Quya Zariyah (Yani Huzoor Nabi Kareem Sallallaho Ta'ala Alaihi Wasallam ) Ka Waseela Paish Karta Hai.

Sarah Waqaya

### **Maula Ali Qari Ka Aqeedah**

Sawal Karne Wale Ka ALLAH Par Is Liye Haq Hai Ke ALLAH Ta'ala Ne Apne Kareem Se Unki Dua Kabul Karne Ka Wada Farmaya Hai Goya Goya Ke Bande Ne ALLAH Ta'ala Se Bando Par Ish Ke Haq Ke Waseele Se Aur Saleheen Ka ALLAH Par Jo Haq Hai Us Ke Waseele Se Sawal Kia. ALLAH Ta'ala Ka Haq Yeh Hai Ke Bande ALLAH Ta'ala Ki Ita'at Karey. Is Ki Hamd O Shana Kary, Uske Ahkaam Par Amal Kary Aur Uski Manah Ki Hui Cheezose Rukhe Aur Bando Ka ALLAH Par Yeh Hai Ke Wo Apne Wadah Ke Mutabiq Unko Sawab Ata Kary Kyon Ke Uske Wadah Ka Pura Hona Wajeeb Hai. Ke Iska Wadah Haq Hai Aur Uski Khabar Saadiq Hai.

(Al Harj Al Shameen 1760 (Makhuj Sarah Muslim)

### **Imaam Jajree Radiallaho Ta'ala AnhoKa Aqeedah**

(Aey Mere Rab Azwajjal) Me Tujh Se Sawal Karta Hon Teri Zaat E Beniyaaz Ke Us Noor Ke Waseele Se Jis Noor Ki Wajh Se Aasmaan Aur Zameen Munwar Wa Mushraf Hai.

Hajj Ha'aen Tohfa Al Jakreen Safah 68

Aur Ek Jagah Likhte Hai (ALLAH Ta'ala Ki Bargah Me Ruju Karene Wala) ALLAH Ta'ala Se Ambiyah E Kiraam Aur Nek Logo Ka Waseela Paish Kary.



### **Imaam Ibne Humaam Radiallaho Ta'ala AnhoKa Aqeedah**

Imaan Ibne Humaam ALLAH Ta'ala Ki Bargah Me RasoolALLAH Sallaulalahiwsallam Ka Waseela Paish Karne Ka Tareeqah Bayaan Karte Hue Likhte Hai

ALLAH Ta'ala Se Apni Haajat Ke Liye Nabi E Kareem Sallallah Ta'ala Alaihi Wasallam Ka Waseela Paish Karke Sawal Kary Aur Phir Nabi E Kareem Sallallah Ta'ala Alaihi Wasallam Se Shafa'at Talab Karte Hue Yun Kahe Yaa RasoolALLAH Apki Shafa'at Ka Talabgaar Hon ALLAH Ta'ala Ki Bargah Me Apko Waseela Banata Hon.

Fatah Al Qadeer 3 Safah 95

### **Allama Aaloosi Radiallaho Ta'ala AnhoKa Aqeedah**

Nabi E Kareem Sallaulalahiwsallam Ki Hayaat Aur Wisal Me Apko ALLAH Ta'ala Ki Bargah Me Waseela Banana Mere Nazdeek Ish Me Koi Harj Nahi.

Ruh Ul Ma'aani Jild 6 Safah 124

### **Abdul Haq Muhadhis Delvi Ka Aqeedah**

Kash Meri Aqal Un Logo Ke Pass Hoti Jo Log Aauliyah Se Istmad Aur Unki Imaadaad Ka Inkar Karte Hai Yeh Iska Kya Matlab Samjte Hai ? Jo Kuch Hum Samjte Hai Wo Yeh Hai Ke Dua Karne Wala ALLAH Ta'ala Ka Mohtaz Hai Aur ALLAH Ta'ala Se Dua Akarta Hai Aur Usi Se Apni Haajat Talab Karta Hai Aur Usi ALLAH Ke Wali Ka Waseela Paish Karta Hai Aur Yeh Arz Karta Hai Ke ALLAH Tune Apne Is Banda Mukram

## Haque Par Kaun?

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Par Jo Hurmat Farmai Hai Aur Is Par Jo Lutf Wa Karam Kia Ahi Is Ke Waseele Se Mere Is Haajat Ko Pura Farma Ke Tu Dene Wala Kareem Hai Aur Dusri Surat Yeh Hai Ke Us ALLAH Ke Wali Ko Nida Karta Hai Aur Is Ko Makhatib Kar Ke Yeh Kahta Hai Ke Aey Banda E Khuda Aur Aey ALLAH Ke Wali Meri Shafa'at Karey ALLAH Ke Se Yeh Dau Karne Ke Wo Mera Sawaal Aur Matlub Mujhe Ata Kary Aur Meri Haajat Barlaye O Matalub Ko Dene Wala Aur Haajat Ko Pura Krne Wala Sirf ALLAH Hai Aur Yeh Banda Sirf Darmiyan Me Wseela Hai Aur Qadir, Fa'al Aur Ashiya Me Tasraf Karne Wala Sirf ALLAH Ta'ala Hai Aur Aauliyah ALLAH , ALLAH Tlah Ke Fazal, Satut Qudrat Aur Galid Me Fani Aur Balak Hai Aur Un Ko Ab Qabar Me Af'aal Par Qudrat Aur Tashraf Hasil Hai Aur Na Us Waqt Qudrat Aur Tashruf Hasil Tha Jab Wo Zinda Thy.

Ash'atia Al Mahaat  
Tarjumah Sarah Sahi Muslim

## **Sha Abdul Aziz Mohdhish E Delvi Radiallaho Ta'ala AnhoKa Aqeedah**

Madad Talab Karne Ki Surat Yahi Hai Ke Zaroorat Mand Apni Haajat Ko ALLAH Tlah Se Is Naik Bande Ki Ruhaniyat Ke Waseele Se Talab Kary Jo ALLAH Ta'ala Ki Bargah Me Aali Me Muqrab Wa Mukrram Hai Aur Kahe Khuda Wanda Is Bande Ki Barkar Se Ke Jis Par Tu Rahamatdakaram Farmaya Hai Meri Haajat Ko Pur Farma Ish Muqrab Bande Ko Pukare Ke Us Banda E Khuda Aur ALLAH Ke Wali Mere Liye Shaf'at Kar Aur ALLAH Ta'ala Se Dua Kary Ke Mere Muqsad Ko Pura Famaye Lehaja Banda Darmiyahn Mem Sirf Waseela Hai Qudrat Dene Wala Aur Jis Se Sawal Kia Gya Hai Khuda E Ta'ala Hi Hai Is Me Shirk Ka Shuba Tak Nahi Jaisa Ke Waseela Ke

## Haque Par Kaun?

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Munqir Waham Kia Hai Yeh Isi Tarah Hai Ke Naik Logo Aur ALLAH Ta'ala Ke Dosto Ko Zahiri Zindgi Me Waseela Banaya Jata Hai Aun Se Dua Talab Ki Jati Hai Aur Yeh Bala Tafaq Jaiz Hai To Waafaat Ke Baad Wahi Baat Kyon Jaiz Na Hogi ? Kamlin Ki Arwah Me Zahiri Zindgi Aur Wafaat Ke Baad Sirf Itna Fark Hai Ke Unhe Aur Jayda Kamaal Hasil Ho Jata Hai.

Fatwa E Azeeziyah Jild 2 Safah 108

## **Abdal Ul Mohdhis E Delvi Radiallaho Ta'ala Anho Ka Aqeedah**

Huzoor Allay Salat Sallam Se Waseela Chahna Haajat Puri Hone Ka Sabab Aur Maqsad Me Kamyabi Ka Bais Hai.

Jazb E Qalub 220

Aur Ek Jagah Likhte Hai

Jab Deegar Ambiyah Alaihissalam Se Baad Wafaat Tawasul Jaiz Hua (Jaisa Ke Hadees Se Sabit Hai ) To Sayed Ul Ambiyah Sallauallahisallam Se Baad E Wafaat Tawsul Ba Darja Aaula Jaiz Hoga.

Jazb E Qulub 221

## **Akaabreen E Deoband Wa Gair Muqleed Ke Aqaid**

## **Ibne Tehmiyah Ka Aqeedah**

Hum Kahte Hai Ke Sail Jab ALLAH Ta'ala Se Kahta Hai Ke Me Tujh Se Falah Ke Waseele Aur Falah Faristen Ke

## Haque Par Kaun?

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Waseela Ar Ambiyah Wa Salehin Ke Waseele Se Sawal Karta Ho Ya Falah Sakhs Ki Hurmat Ke Waseele Se Sawal Karta Ho To Us Sakhs Ki Is Dua Ka Taqaja Hai Ke ALLAH Ta'ala Ki Bargah Me Un Muqbbreen Jinka Waseela Paish Kia Gya Hai Wajhhat Wa Azmat Ho Aur Esi Dua Karna Sahi Hai.

Fatva Ibne Tehmiyah Jild 1 Safah 211

### **Gair Muqleed Qazi Sukaani Ka Nzriyah**

Main (Sukani)Kaht Ho Ke Ambiya E Kiraam Alaihissalam Ka Waseela Paish Karne Ke Jawaj Par Imaam Tirmizi Ki Hdees Boht Bardi Daleel Hai Jo Unhone Paish Ki Aur Kaha Ke Yeh Adees Hasan,Sahi Garib Hai Aur Imaam Nisae Ibne Maza Aur Ibne Khujima Ny Apni Sahi Me Ishe Likha Hai Aur Imaam Hakim Ny Farmaya Ke Bukhari Ki Sart Par Yeh Hadees Sahi Hai.

Tohfa Tul Zakriya Safah 37

### **Gair Muqleed Waheedul Zamaan K Aqeedah**

Jab Gairullah Ka Waseela Sabit Hai To Phir Iw Waseela Ko Zindo Ke Sath Makhsus Karne Par Kon Se Daleel Hai.

Hazrat Ummar Farooq Radiallaho Ta'ala AnhoNy Hazrat Abbas Radiallaho Ta'ala AnhoKe Waseele Se Jo Dua Ki Thi Wo Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam ke Waseele Ke Adam Jawaj Par Dalee Nahi Ban Sakti. Hazrat Ummar E Farooq Radiallaho Ta'ala AnhoNy Hazrat Abbas Radiallaho Ta'ala AnhoKe Waseele Se Isliye Dua Ki Thi Take Hazrat Abbas Radiallaho Ta'ala AnhoKo Awam Alnaas Ke Sath Dua Me

## Haque Par Kaun?

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Shareek Kar Sake Aur Ambiyah Alaihissalam Apni Qabur Me Zinda Hai Is Tarah Suhda Wa Saleheen Bhi Zinda Hai.

Hadiyatul Mehdi 47-49

### **Ashraf Ali Thanvi**

(Zinda Aur Mayyat Ko Waseela Banana ) Dono Jaiz Hai Aur Yaha Jis Nuh Ka Tawsul Tha Ke Hazrat Abbas Radiallaho Ta'ala AnhoNy Dua Ki Aur Is Dua Ko Waseela Banaya Yeh Huzoor SallauallaihiTa'ala Allaihiwsallam Se Dua Karna Il Wa Ikhtiyar Se Kharj Tha. Oas Is Se Mutlaq Tawasul Balmayyat Ka Adam Jawaj Lajim Nahi Aya Bai Sahaba Allayhimrizwan Se Khud Sabit Hai Ke Huzoor Sallaualalihiwsallam Ke Sath Tawsul Karne Ki Taleem Farmai.

Imaadad Ul Fatva J 5 Safah 89

### **Rasheed Ahmad Gangoi Ka Aqeedah**

Tawassul Khawa Aaya Se Ho Ya Amwaat Se Zawat Se Ho Ya Aahmaal Se Apne Amaal Se Ho Ya Gair Ke Aamaaal Se Bahar Hal Uski Haqeeqat Aur Un Sab Surato Ka Marjah Tawasul Bar Rahimahullahu Ta'alaHai Bai Taur Ke Falah Maqbul Banda Par Jo Rahmat Hai Is Ke Tawasul Se Dua Karta Ho.

Ahasan Alfatwa Jild 1 Safah 322

### **Khaleel Ahmad Sahaaran Puri Ka Aqeedah**

Hamare Nazdeek Aur Mashaikh Ke Nazdeek Duao Me Ambiyah ,Salheen, Wa Aaulliayah , Shuhda Wa Saheed Yaqeen

## Haque Par Kaun?

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Ka Tawasul Jaiz Hai. Unki Hayaat Me Ya Baad E Wafaat Baai Taur Kahe 'Ya ALLAH Me Falah Bujurag Ke Tawssul Se Tujh Se Dua Ki Qabulliyat Aur Haajat Barari Chahta Hon.

Al Mahmad 31

## Muhammad Sarfraaj Khan Safdar Ka Aqeedah

Humare Nazdeek Aur Humare Mashaikh E Nazdeek Duao Me Ambiyah Wa Aaulliyah Wa Sadeeqin Ka Tawassul Jaiz Hai Unki Hayaat Me Ya Baad E Wafaat Ke Baaye Taur Ke Kahe Ke Yaa ALLAH Me Bhosla Falah Bujurag Ke Tujh Se Dua Ki Kabulliat Aur Haajat Barai Chahta Ho Isi Jaise Aur Kalamaat Kahe Chunche Uski Tashreeh Farmai Hai Hamare Shaikjh Maulan Shaikh Muhammad Ishaaq Delvi Sham Al Makki Ny Phir Maulana Rasheed Ahamad Gangoi Ne Bhi Apna Fatwa Me Isko Bayaan Farmaya Hai Jo Chapa Hua Ajkal Logo Ke Sath Me Maujood Hai Aur Yeh Masla Uski Pehli Jild Ke Safah Number 43 Par Mazqur Hai Jis Ka Ji Chahe Dekh Le.

Tashqeen Al Sadur Safah 413

## Qasim Nanuthavi Ka Nazriyah

(LLAH Ta'ala Ki Bargah Me Iltjaa Karte Hue Kahte Hai) Us Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ny Tufail Jo Jahan Ki Jaan Hai Jin Ke Roza E Anwar Par Aasmaan Wa Zameen Qurbaan (Meri Arzoo Puri Kar) Wo Nabi Sallallaho Ta'ala Alaihi Wasallam Jo Sare Jahano Ke Liye Rahmat Hai Aur Teri Bargah Me Gunahgaro Ke Safih Hai Aun Ke Tawasul Jo Aalam Ke Sardaar Sallallaho Ta'ala Alaihi Wasallam Hai Aur Jahan Bhar Se Ala Hazrat Muhammad Sallallaho Ta'ala

## Haque Par Kaun?

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Alaihi Wasallam Hai Wahi Jin Ki Zaat E Aqdas Tamaam Kainaat Ki Jude Aur Jin Se Tamaam Bulandiya Aur Pastiyah Qaim Hai.

Aur Is Shair Yajda Marda (Yaani Hazrat Ali Radiallaho Ta'ala Anho) Ke Tawsul Jo Aalam Laduni Aur Faiz Rahmani Ke Darwaje Hai.

Aur Khawaza Moihdud Chisti Ke Tawsul Jin Ka Faiz Kite Ko Bahshti Bana Deta Hai Aur Un Ke Tawssul Jo Aauliyyah Ke Badshah Hai Aur Jinki Dargah Aauliyah ALLAH Ke Bhosagah Hai.

Yani Hazrat Khawaj Mohinuddin Sanjri Ke Is Zameen Wa Aasmaan Par Inka Shani Nahi Dekha.

Qaseedah Qasmi Safah 6

### **Ismail Delvi Ka Nazriyah**

Qutbiyat Gausiyat Aur Abdaliyat Wagaiah Ha Tamaam Munasb Hazrat Ali Murtza Radiallaho Ta'ala AnhoKe Zamane Mubaarak Se Lekar Dunia Ke Ikht'tamam Sab Unhe Ke Waseele Wa Waste Se Hai Aur Salatnain Ki Saltnat Aur Ameero Ki Ameeri Me Aunhe Esa Dakhal Hai Jo Sayahaeen Aalam Malkut Par Zahir Hai.

Ek Aur Jagah Likhte Hai

Talib Ko Chaiye Ke Pehle Bawju Dojanu Btaur E Namaz Bethe Kar Ish Tareeqah Ke Bujurgo Hazrat Moh Al Deen Sanjri Aur Hazrat Khawaza Qutub Al Deen Bakhtiyaar Kaaki

## Haque Par Kaun?

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Rahimahullahu Ta'ala Wagairah Hazrat Ke Naam Ka Fatah Pad Kar Bargah E Khudawandi Me In Bujurgo Ke Waste Aur Waseele Se Iltja Kary Aur Niyaze Andaz Aurjari Beshumar Ke Sath Apne Kaam Ke Fatahbaab Ke Liye Dua Karkey Zikrdozarbi Shuru Kary.

Seerat E Mustaqeem Safah 221

## Husain Ahmad Madni Ka Nazriyah

Yeh Muqdas Akbar Humesa Aauliyah E Kiraam Rahemtullah Wa Ambiyah E Ijaam Allausallam Se Tawsul Karte Rahte Hai Aur Apne Mukhlseen Ko Ish Ki Hidayat Karte Rahte Hai.

Shahaab Shaqib Safah 56

## Aaitraazat Ke Jawaabat

Gairullah Se Tawasul Ke Bare Me Mukhalifin Tarah Tarah Ke Aitraz Karke Ke Waseela Ka Inqa Karte Hai Lehaja Qarain Ki Khidmat Me Unke Aaitrazat Ke Jawaabat Paish Kiye Jate Hai.

Tamaam Aaitraazat Aur Unke Jawaabat Hakeem Ul Ummat Mufti Ahmad Yaad Khaan Naeemi Rahimahullahu Ta'ala Allay Ke Risala Waseela "Auliyah ALLAH" Se Makhuj Hai.

## Aaitraaz 1 :-

Rab Ta'ala Kuffaar Ka Kuffar Yeh Aqeedah Bayan Karta Hai



Tarjumah :

Hum Nahi Pucjte Unko Magar Isliye Ke Hume Rab Ta'ala Se Qareeb Kardey Maloom Hua Ke Kufaar Bhuto Ko Khuda Nahi Mante Magar Khuda Rasai Ka Waseela Samjte Thy Jise Shirk Kaha Gya Hai Lehaja Kisi Ko Waseela Samjhna Shirk Hai.

### **Jawaab**

Iske Do Jawaab Hai Ek Yeh Waseela Manane Ko Rab Azwajjal Ny Kuffar Nahi Farmaya Balke Un Ke Pujhne Ko Shirk Kaha Farmaya "Nahbadhum' Yani Hu Isliye Nnhi Pujte Hai Ke Kisi Ko Pujna Waqae Shirk Hai Agar Koi Esa Alaihissalam Ya Kisi Wali Ko Ibaadat Ary Wo Mushrik Hai Alhumdullilah Musalmaan Kisi Waseela Ki Puja Nahi Karte Hai.

Dusre Ye Ke Mushrikeen Ny Bhuto Ko Waseela Banaya Jo Khuda Ke Dusman Hai Musalmaan ALLAH Ke Yare Ko Waseela Samjte Hai. Wo Kuffar Aur Yeh Imaan. Dekho Mushrik Ganga Ka Pani Lagata Hai To Mushrik Aur Musalmaan Aabe Zamzam Late Hai Wo Momin Hai.

Kon Ke Musalmaan Aabe Zamzam Ki Isiliye Tazeem Karta Ahi Ke Wo Samjta Hai Ke Yeh Pani Hazrat Ismail Alaihissalam Ka Maujza Hai Aur Paigambar Ki Tazeem Imaan Hai Isi Tarah Mushrik Ek Pathar Ke Aagy Jhukta Hai Wo Mushirk Hai Momin Bhi Kabba Ke Samne Sajda Karte Hai Balke Maqaam E Ibraheem Ko Samne Le Kar Hajj Me Namaz Padte Hai Momeen Hai Kyon ? Isliye Ke Kaffir Ke Pathar Jo Bhut Se Nisbat Hai Isiliye Wo Is Tazeem Se Kafir Hai Aur Un Cheezo Ko Nabiyo Alaihissalam Se Nisbat Hai Unki Tazeem Aain Imaan Hai.

Waseela Do Qism Ka Hai Hidaayat Ka Wasseela Aur Gumhrah Ka Waseela. Nabi,Wali, Ilhaam,Wahi,Hidayat Ka

## Haque Par Kaun?

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Waseela Hai Aur Bhut Shaitaan Waswase Ghumrahi Ke Waseele Hai Aayat Paish Mazqura Me Waseela Gumhari Ko Ikhtiyaar Karna Kuffar Hai Wahi Isi Ayyat Me Muraad Hai. Jo Aaitraaz Me Paish Ki Gayi.

### **Aaitraaz 2 :-**

Rab Ta'ala Farmata Hai

Barabar Hai Ke Aap Un Ke Liye Dua E Magfirat Kary Ya Na Karey ALLAH Ta'ala Nahi Bhaksega

Maloom Hua Ke Nabi E Kareem Sallaulalhiwsallam Ki Dau E Magfirat Ka Waseela Nahi Jab Aap Sallallaho Ta'ala Alaihi Wasallam Ki Dua Ka Waseela Nahi To Deegar Aaulliyah Rahimahullahu Ta'alaKa Zikr Hi Kya Hai.

### **Jawaab :-**

Yeh Aayaat Un Munafiqeen Ke Haq Me Utri Hai Jo Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Munqireen Thy Aur Deobnadiyon Keytarah Bara Rast Rab Tak Pohchana Chahte Thy Isi Ayyat Se Pehle Yeh Hai

Jab Un Munafiqo Se Kaha Jata Hai Ke Aao RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Tumhare Liye Dua E Magfirat Karey To Ap Se Yeh Log Yani Munafi Mod Lete Hai Aur Guar Karte Hue Hazri Bargah Se Ruk Jate Hai.

Phir Farmaya Ke Aey Mehboob Sallaulalhiwsallam Se Be Niyaaz Ho Aur Aap Sallauallahwisallam Apni Rehmat Se Un Ke Liye Magfirat Kar Bhi Dey Hum To Unhe Nahi Bakhsege Kyon Ke Hum Nai Chahte E Koi Tumhare Waseela Ke Bagair Jannat Me Jaye.

## Haque Par Kaun?

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Ish Aayat Se To Waseela Ka Sabut Hai Na Ke Nafi.

### **Aitraaz :-3**

Rab Ta'ala Qayaamat Ke Bare Me Farmata Hai

Us Din Na Tizarat Hogi Na Dosti Kam Aayega Na Kisi Ki Shifaarish Malum Hua Ke Qayaamat Me Sare Waseele Khatam Ho Jayegey.

### **Jawaab**

Yeh Sab Ayatein Kafiro Ke Liye Hai Musalmaano Se Inka Koi Taluq Nahi Isiliye Aagy Rab Ta'ala Azwajjal Farmata Hai

Aur Kafir Zalim Hai

Musalmano Ke Liye Rab Ta'ala Farmata Hai

Us Din Sare Dost Wa Dusman Ban Jayegey Siwa Parhezgaro Key.

Kufaar Ki Ayyat Momin Barda Be Deeni Hai Neez Farmata Hai

Is Din Mal Wa Aaulaad Kam Na Ayegi Siwa Is Ke Jo Rab Ke Pass Salaamat Dil Le Kar Aagya Maloom Hua Momin A Mal Wa Aaulad Qayaamat Me Kam Aagye.

### **Aaitraaz : 4**

Quraan Kareem Farmaata Hai Ke Hazrat Nuh Alaysallam Ny Apne Bete Ki Kanaam Ki Shafa'at Farmai To Ap Alaihissalam Se Farmaaya Gya

## Haque Par Kaun?

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Aey Nuh Allaysalalm Yeh Ap Alaihissalam Ke Ghar Walo Se Nahi Iske Aamaal Kharaab Hai.

Maloom Hua Ke Amal Kharaab Hone Se Nabi Wali Waseela Nahi.

### **Jawaab**

Ji Haan, Is Kanaam Ka Amal Kharaab Yh Tha Ke Wo Nabi Alaihissalam Ke Waseela Ka Munqir Tha Aur Toofan Aane Par Wo Nuh Alaihissalam Ke Daaman Me Na Aaya.

Yani Aey Beta Hamare Sath Sawaar Ho Jao Kafiro Ke Sath Na Raho Is Ne Jawaab Dia

Me Pahad Ki Panah Le Lunga Wo Mujhe Pani Se Bacha Lega.

Isliye Garak Ho Gya Ab Jo Nabiyon Alaysallam Ke Waseele Ka Munqir Hai Wo Is Se Ibarat Pakady Is Ayyat Me To Waseela Ka Sabut Hai Na Ke Inqaar Agar Hazrat Nuh Alaihissalam Ka Waseela Kabul Kar Leta To Hargiz Garak Na Hota.

### **Aaitraaz : 5**

Hazrat Ibraheem Alaihissalam Ny Hazrat Lut Alaihissalam Ki Qaum Ke Liye Dua Karna Chahi To Faramaya Gya

Aey Ibraheem Un Ke Liye Dua Na Karo Un Par Ajaab Aakar Hi Rahega.

Dekho Paigambar Alaihissalam Ki Dua Gair Kabul Hui

### **Jawaab**

Qaum Lut Kafir Thi Aur Kuffar Keliye Koi Waseela Mufid Nahi Kyon Ke Wo Nabi Ke Waseele Ke Munqir Hote Hai Aur Quraan Farmata Hai Ke Hazrat Musa Alaihissalam Ny Naraz Ho Kar Saamari Se Farmaya

Khabiss Tujhe Apni Zindgi Me Yeh Naubat Pohcha Jayegi Ke Tu Logo Se Kehta Pherega Ke Mujhe Ko Koi Na Chhuna.

Kaleem Sallawatullah Alaihissalam Ke Muh Se Yah Nikli Hui Baat Esi Durust Hui Ke Is Ke Jism Me Yah Taashir Ho Gyi Ke Jo Chhuta Use Bhi Bukhar Ho Zaata Aur Khud Saamari Ko Bhi.

In Khuda Ta'ala Ke Pyaaro Ki Jubaan Ka Yeh Aalam Hai.

Ambiyah E Kiraam AAlaihissalam Ki Dua Zaroor Kabul Hoti Hai Un Ki Wo Duayein Jo Un Ke Khilaaf Rab Ta'ala Ka Faisla Ho Chuka Ho Aur Kalm Chal Chuka Ho Agar Paigmabar Dua Karey To Unhe Sama Kar Rok Dia Jata Hai Is Rokne Me Unki Intihai Azmat Ka Izhaar Hota Hai Yani Ey Pyaare Yeh Kaam Nahi Ho Sakta Kyon Ke Namumkin Ho Chuka Hai Aur Hume Yeh Manzoor Naahi Ke Tumhari Jubaan Khali Jaaye Lehaja Um Is Bare Me Dua Hi Na Karo.

### **Aaitraaz : 6**

Hazrat Ummmar Radiallaho Ta'ala AnhoQahat Ke Muqaa Par Hazrat Abbas Radiallaho Ta'ala AnhoKe Waseele Se Barish Manga Karte Thy Farmate Thy

## Haque Par Kaun?

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ILLAHI Hum Apne Nabi Sallallaho Ta'ala Alaihi Wasallam Ke Waseele Se Barish Mangte Thy Barish Barish Bhejta Tha Ab Un Ke Chacha Ke Waseele Se Mang Rahe Hai Barish Bhej Pas Barish Aati Thi. Maloom Hua Ke Wafaat Yafta Bujurago Ka Waseela Pakdna Mana Hai Zindo Ka Waseela Pakdna Haiz Dekho Hazrat Ummar Radiallaho Ta'ala AnhoNy Parda Farmane Ke Baad Hazrat Abbass Radiallaho Ta'ala AnhoKa Waseela Pakada Aur Huzoor Sallallaho Ta'ala Alaihi Wasallam Ka Waseela Chordh Dia.

## Jawaab

Is Ke Do Jawaab Hai Ek Ilzami Dusra Tahqeeqi

Ilzami Jawaab Yeh Hai Ke Agar Wafaat Yafta Bujurgo Ka Waseela Pakadna Manah Hai To Chaiye Ke Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Wafaat Ke Baad Kalma Sharreef Me Se Huzoor Sallauallaihwisallam Ka Ishm Shareef Alhida Kar Dia Jata Sirf La Illah Illallah Rakha Jata Aur Ati'aat Me Huzoor Sallallaho Ta'ala Alaihi Wasallam Ko Salam Band Kar Dia Jata Durood Shareef Khatam Kar Dia Zaata.

Kyon Ke Yeh Sab Huzoor Purnoor Sallallaho Ta'ala Alaihi Wasallam Se Waseela Ho To Hai Halanke Yeh Sare Kaam Baki Rah Gye Maloom Hua Ke Waseela Mustafa Sallallaho Ta'ala Alaihi Wasallam Baad E Wafaat Waise Hi Hai.

Quraan Pak Farma Raha Hai Ke Huzoor Sallallaho Ta'ala Alaihi Wasallam Se Pehle Wali Ummate Huzoor SalaluALLAHiwsallam Ke Ism Shareef Ke Waseele Se Duayein Manti Thi.

Tarjumah

## Haque Par Kaun?

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Aur Ish Se Pehle Wo Isi Nabi Sallallaho Ta'ala Alaihi Wasallam Ke Waseele Se Kafiro Par Fatah Mangte Thy.

Musa Alaihissalam Ny Apni Wafaat Ke Baad Musalmano Ki Imdaad Farmai Ke Pachaas Namazo Ki Panch Kar Di Batao Yeh Wafaat Yafta Bujurgo Ka Waseela Hai Ke Nahi Neez Jab Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Paidaish Se Pehle Un Ke Ishm Mubaarak Ke Waseele Se Dua Kabul Hoti Thi To Kya Ab Un Ke Ism Shareef Ki Taseer Badal Gyi Hargiz Nahi.

### **Dusra Tahqueeki Jawaab**

Ke Hazrat Farooq E Azam Radiallaho Ta'ala AnhoKa Farmaan Yeh Bata Raha Hai Ke Huzoor E Anwar SallauaTa'ala allaihiwsallam Ke Sadqey Se Unke Aauliyah Ka Bhi Waseela Jaiz Hai Yani Waseela Nabi Se Khas Anhi Hazrat Abbas Nabi Na Thy Wali Thy.

Neez Yeh Bhi Maloom Ho Rha Hai Ke Jis Ko Nabi Sallallaho Ta'ala Alaihi Wasallam Se Nisbat Ho Jaye Iiska Bhi Waseela Jaiz Hai Kyon Ke Wo Farmatte Hai

Yani Hum Apne Nabi Alaihissalam Ke Chacha Ke Waseele Se Barish Mangte Hai Han Agar Farooq E Azam RadiALLAHO Ta'ala Anho Farmate Ke Maula Azwajjal Ab Tak Hum Tere Nabi E Pak Sallallaho Ta'ala Alaihi Wasallam Ke Waseele Se Dua Karte Hai Unki Wafaat Ke Baad Un Ka Waseela Chord Dia Ab Hazrat Abbas Radiallaho Ta'ala AnhoKa Ke Taufail Dua Akrte Hai Tab Tumhari Daleel Durust Hoti Magar Nafi Ka Zikr Nahi Lehaja Daleel Galat Hai Ambiyah Alaihissalam Aauliyah Rahemullah Ka Waseela Sahi Hai.

**Aaitraaz :- 7**

Jab Khuda Ta'ala Sab Ka Rab Hai Aur Iska Naam Rab Ul Aalmeen Hai To Phir Kisi Waseela Ki Kya Zarooat Hai Har Saks Uske Darwaje Par Bala Wasta Jaye Aur Faiz Le Waseela Ka Masla Iske Rab Ul Aalmeen Hone Ke Khilaaf Hai.

**Jawaab**

Ish Aaitraaz Ke Do Jawaab Hai Ek Ilzaami Aur Dusra Tehqeeqi

Ilzami To Yeh Hai Ke Rab Ta'ala Razak Hai Aur Shaafi Al Maraaz Hai Phir Tum Rizk Talash Karne Ke Liye Ameero Ke Pass Shafa Lene Ke Liye Hakeemo Ke Pass Kyon Jate Ho ? Tumhara In Logo Ke Pass Jaana Bhi Khuda Ta'ala Ke Razaak Aur Shafi Hone Ke Khilaaf Hai Wo Hakim Ul Aalmeen Hai Phir Muqdma Kacheri Ke Hakaam Ke Pass Kyon Le Jate Ho ?

Janaab Waseele Rab Ta'ala Ke Darwaje Hai Ya Uske Chakraan Ke Hatho Se Jo Kuch Hota Hai Wo Rab Ta'ala Ke Taraf Se Hi Hota Hai Isi Tarah Aauliyah Rahemullah Wa Ambiya E Kiraam Alaihissalam Rab Ta'ala Ke Mukhtaar Khudaam Hai.

Tehqeeqi Jawaab Yeh Hai Ke Un Waseelo Ki Zaroorat Rab Ta'ala Ko Nahi Balke Hum Ko Hai Jaise Roti Ko Tawy Ke Zariye Se Garma Kia Jata Hai To Aag Garam Karne Me Tawy Ki Mohtaazi Nahi Balke Roti Ko Ahtiyaz Hai.



## **Aaitraaz**

Waseela Ke Masla Se Log Bad Amal Hojaye Gy Jab Unhe Khabar Hogi Ke Huzoor Sallallaho Ta'ala Alaihi Wasallam Bakhaswa Legy To Phir Amal Karne Ki Zahamat Kyon Gawara Kary ?

## **Jawaab**

Yeh Aaitraaz Esa Hai Jaise Aar Yeh Kahte Hai Ke Tba Ke Masle Se Bad Amali Aarzo Kata Ke Masle Se Beykaari Bardh Jati Hai Kyn Ke Jab Musalmaano Ko Khabar Hai Ke Toba Se Gunah Bakhse Jaty Hai To Phir Khub Gunah Kar Ke Toba Kar Lia Karygy. Aur Jab Gareebo Ko Khabar Ho Ke Maldaron Ki Zakaat Hazaro Rupaya Salana Nikalti Hai Phit Kamai Kyon Kary Jab Mile To Mehnat Kary Kyon ?

Janaab Jaise Toba Ki Kabuliyat Ka Yaqeen Nahi Maldaro Ki Zakaat Milne Ka Yaqeen Mile Ya Na Mile. Ese Hi Agar Bad Amali Ki Gayi To Yaqeen Nahi Waseela Naseeb Ho Ya Na Ho To Kahta Ho Ke Waseela Ke Inqaar Se Bad Amali Bardhegi Kyon Jab Gunahgaar Shafaa'at Se Mayus Hoga To Khub Gunah Karyga Ke Dozakh Me To Jaana Hi Hai Lao Dus Gunah Aur Karlo.

Jab Tak Bili Ko Jaan Bachane Ki Ummeed Rahti Hai Tab Tak Jaise Taise Bagti Hai Magar Jab Phans Kar Jaan Se Mayus Ho To Chitte Par Humla Kar Deti Hai Kyon Ke Mayusi Dileri Paida Kar Deti Hai

**Aitraaz :8**

Rab Ta'ala Farmata Hai

ALLAH Jise Chahega Bakhsega Aur Jise Chahe Azaab Dega

Jin Nabiyo Allasallam Aur Waliyon Rahemullah Ko Tum Magfirat Ka Waseela Samjte Ho Unki Magfirat Yaqeeni Nahi . Na Malum Unki Bakhsiss Ho Ya Na Ho. Agar Tumhare Waseele Hai To Batao Agar Khuda Ta'ala Unhe Pakde To Unka Waseela Kon Banega ?

**Jawaab**

Iske Do Jawaab Hai Ek Aalimaana Aur Dusra Sufiyaana.

Aalimaana Jawaab Yeh Hai Bande Teen Tarah Ke Hai Ek Wo Jinke Jahannumi Hone Ki Khabar Di Gayi Jaise Abu Lahab Aur Uski Biwi Jmla

Dusry W Jinke Jannati Hone Ki Khabar Di Gayi  
Jaise Ambiyah Alaihissalam Wa Sahab E Kiramm  
Allayhim Rizwaan Wagera

Tisre Wo Jin Ke Mutliq Koi Khabar Na Di Gyi Jaise Hum Log

Pehli Jamaat Kka Zokhi Hona Aur Dusri Jamaat Ka Jannati Hone Esa Hi Yaqeeni Hai Jaisa ALLAH Ta'ala Ka Ek Hona Kyon Ke ALLAH Ta'ala Ka Sacha Hona Esa Hi Uski Sifat Hai Jaise Uska Ek Hona.

Tumahri Paish Karda Aayat Me Tisri Jamaat Muraad Hai Kyon Ke ALLAH Tlah Wadah Khilafi Nahi Karta.

### **Sufiyaana Jawaab**

Ish Ayyat Ka Matlab Yeh Hai Ke Rab Ta'ala Jise Chahe Use Nek Aamal Ki Tofik De Kar Jannati Banata Hai Aur Jise Chahta Hai Use Gumrah Karke Jahannumi Banata Hai.

Yani Logo Ke Jannati Hone Aur Jahannumi Hone Ka Irada Ho Chuka. Qayaamat Me Iska Zahoor Hoga Har Ek Ke Mutliq Qalam Chal Chuka Hai Yeh Matalb Nahi Ke Jis Neko Ka Ko Chahe Jahanami Kar Dy Aur Jis Kafir Ko Chahe Jannati Bana Dy Balke Jis Ko Jahannumi Hona Cha Chuk Ho Wo Jahnummi Ho Chuka Aur Jisko Wo Jannati Hona Chah Chuka Wo Jannati Ho Chuka Ab Iska Bar Aks Hona Is Aayat Ke Khilaaf Hoga.

### **Khulasa Kalaam**

Alhumdullilah Azwajjal Humari Is Bahas Se Yeh Masla Roze Roshan Ki Tarah Wajai Ho Gya Ke Ambiyah E Kiram Alaihissalam ,Aauliyah E Ijaam Rahimahullahu Ta'ala Aur Mukhalisin Ko ALLAH Ta'ala Ki Bargah Me Bataur Waseela Paish Karna Jaiz Wa Mut'hsan Hai. Is Wajahat Ke Baad Agar Iska Koi Inkar Karta Hai To Hum Use Hat Dharmi Par Hi Maamul Kary Gy Aur Uskeliye Uske Bad Koi Ilaaj Nhi.

Wa Aakhirduwana An Alhumdullahi Rab Ul Aalamin

## **Ilm E Gaib E Mustafa Sallallaho Ta'ala Alaihi Wasallam**

### **Ilm E Gaib Ki Tareef**

Wo Posida Chiz Jise Insaan Hawas Khamisa Yani Kaan,Nak,Hath,Zubaan Aur Aankh Se Maloom Na Kar Sake Aur Na Bada'atan Aqal Uska Adrak Kar Sake.

Humare Liye Madinah Gaib Nahi Yaa To Khud Apni Ankho Se Dekhne Ki Sha'hadat Hasil Kar Chuka Hai Ya Kisi Hajji Wagairah Se Sun Kar Kah Raha Hai.

### **Ilm E Gaib Ki Aqsaam Gaib Ki Do Kisme Hai**

1. Do Dalail Se Maloom Ho Sake Jaise Jannat Dozakh,Jin Wa Malaik. Kyon K Quraan E Pak Se Unhe Jana Gya Hai.

2. Jo Dalail Se Maloom Na Ho Sake Maslan Ilm E Qayamat, Insaan Ki Maut, Insaan Ke Nek Bakht Ya Badbakht Hone Ka Ilm.

1 Wo Paseedah Shay Jo Bazariyah Alaah Jani Jaye Wo Ilm E Gaib Nahi Kyon Ke Yeh Hawaas Se Maloom Hui Aur Qaida Humne Bayaan Kar Dia Jo Is Se Maloom Ho Wo Gaib Nahi Lehaja Koi Aala Chhipi Cheez Zahir Kardiy To Wo Gaib Nahi.

2. Ilm E Gaib Ke Mutleeq 3 Bato Ka Zahan Naseen Rakhna Zaroori Hai Aur Un 3 Cheezo Ka Taluq Zaroriyat E Deen Se Hai Aur Sharai Zabta Hai Ke Zooruriyat E Deen Ka Inqaar Kuffar Hai.

## Haque Par Kaun?

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1. ALLAH Ta'ala Aalim Ul Gaib Hai Uska Ilm Zati Hai Kisi Ka Ata Karda Nahi Aur ALLAH Ta'ala Ke Bataye Bagair Koi Nabi Ya Wali Ya Momin Ek Harf Tak Nhi Jaan Sakta.

2.

ALLAH Ta'ala Ny Apne Mehboob Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ambiyah Alaihissalam Aur Digar Muqrbn Ko Ilm E Gaib Ata Farmaya.

3.

ALLAH Ta'ala Ne Apne Habib Pak Sahib E Laulak Sallallaho Ta'ala Alaihi Wasallam Ko Tamaam Makhluqaat Se Jayda Ilm Gaib Ata Farmaya.

## Ahle Sunnat Wal Jamaat Ka Aqeedah

Huzoor Sayed Ul Aallam Sallallaho Ta'ala Alaihi Wasallam Ke Ilm Aqdas Ke Bare Me Humara Aqeedah Maslak Yeh Hai Ke ALLAH Ta'ala Ny Apne Habib Hazrat Muhammadur RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ko Roz E Awal Se Roz E Aakhir Tak Ka Ilm Dia Aur Tamaam Uloom Mandarja Luh E Mehfooz Neez Apni Zaat Wa Sifaat Ki Mahrifat Se Mutlaq Boht Aur Beshumaar Ullom Ata Farmaye.

Jamiah Juziyat Khamisa Ka Ilm Dia Jis Me Khaass Waqt Qayaamat Ka Ilm Bhi Samil Hai Ahwaal Jamih Makhluqaat Tamaam Makaan Wama Yaqun (Jo Ho Chuka Hai Aur Jo Hoga) Ka Ilm Ata Farmaya Lekin Baye Huzoor Sallallaho Ta'ala Alaihi Wasallam Ka Ilm Atai Hone Ki Wajh Se Hadees Hai Aur ALLAH Ta'ala Ilm Zati Wa Qadeem. Sarkaar E Madina Sallallaho Ta'ala Alaihi Wasallam Ka Ilm Hargiz ALLAH

Ta'ala Ke Ilm Ki Musawai (Barabar) Nahi Ilm E RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Matnai Hai.

Muqalat E Qazmi Safah 111,, Jild 2

Huzoor Allaysallatosallam Ko Tadriza Ilm E Gaib Ata Kia Gya Jis Waqt Quraan Ki Aakhri Ayyat Nazil Hui Apka Ilm Mukammal Ho Gya.

### **Ala Hazrat Mujjaddeed Deen O Millat Farmate Hai**

Key Hamara Aqeedah Yeh Nahi Ke Nabi Sallallaho Ta'ala Alaihi Wasallam Ny Jamih Maloomat Ka Illahiya Ka Ahaata Kar Lia Hai Yeh Makhluq Ke Liye Muhaal Hai.

Ilm E Ilahi Aur RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Me Fark

Masla Ilm Quli Me Aam Taur Par Mubtdain Deoband Kaha Karte Hai Ke Jab Qul Isiya Ka Ilm Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Liye Maan Lia To Phir Apka Ilm ALLAH Ta'ala Ke Ilm Ke Musaadi Ho Gya Is Liye Is Maqaam Par Ilm Quli Ki Wajahat Nihayat Zaroori Hai Pas Janana Chaiye Ke Ilm Quli Ka Yeh Matalab Nahi Hai Ke Jo Khuda Azwajjal Ka Ilm Hai Wo Huzoor Sallallaho Ta'ala Alaihi Wasallam Ko Sab Hasil Hai Balke Makhluqaat Aur Luh E Mehfooz Ke Qul Uloom Huzoor Sallallaho Ta'ala Alaihi Wasallam Ko Hasil Hai. Aur ALLAH Ta'ala Ka Ilm Luh E Mehfooz Me Munhasar Nahi Hai Balke Karodo Luh E Mehfooz Bhi ALLAH Ta'ala Ke Uloom Gair Matnaahiyah Ki Mut'ahmal Nahi Ho Sakti Humara Atqaad Hai Ke Huzoor Sallallaho Ta'ala Alaihi Wasallam Ka Ilm Na ALLAH Ta'ala Ke Ilm Ki Misal Hai Na Baaz Ki Balke

## Haque Par Kaun?

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Ek Zara Ke Ilm Me Bhi Huzoor Sallallaho Ta'ala Alaihi Wasallam Aur Khuda Ke Ilm Me Bhi Koi Mumasalat Nahi Hai.

Khulasa Yeh Hai Ke Hamara Atqaad Ke Mutabiq Tamaam Makhluqat Kay Ilm Aur Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Ilm Me Wo Nisbat Ahi Jo Qatre Ko Samandar Se Hai Yani Tamaam Makhluqaat Ka Ilm Bamanjila Qatra Hai Aur Un Ke Muqable Me Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Ilm Bamanjila Samandar Hai Aur Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Nisbat ALLAH Ta'ala Ke Ilm Ke Sath Esi Bhi Nahi Jaise Qatre Ko Samandar Se Hoti Hai Yani Agar ALLAH Ta'ala Ke Ilm Ko Samandar Qaraar Dia Jaye Aur Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Ilm Ko Is Ke Muqabale Me Qatra Qaraar Dia Jaye To Yeh Bhi Durusat Nahi Hai Kyon Ke Qatra Bhi Mutnahi Hai Aur Samandar Bhi. Aur Yeh Mutnahi Ki Nisbat Mutnahi Ki Taraf Hai Aur Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Ilm Aur ALLAH Ta'ala Ki Nisbat Mutnahi Ki Nisbat Gair Mutnahi Ki Taraf Hai ALLAH Ta'ala Aur Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Ilm Me Jis Tarah Miqdar Me Koi Mumasalat Nahi Hai Usi Tarah Kaifiyat Aur Sifat Ke Lehaj Se Bhi Kisi Mumasalat Ka Tasswwur Nahi Hai Aur Jo Log Yeh Kahte Hai Ke Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Liye Ilm Quli Mananne Se Apke Ilm Quli Ki Khuda Ke Ilm Se Musawat Lazim Aa Jati Hai Un Ke Jawaab Me Hum Ish Ke Siwa Aur Kya Kah Sakte Hai Ke 'Aur Un Logo Ny ALLAH Ta'ala Ki Esi Qadr Na Ki Jaisi Karni Chaiye

## **Quraan Pak Se Ilm E Gaib Ka Sabut**

### **Adam Alaihissalam Ka Ilm E Gaib**

الْمَلَائِكَةِ عَلَى عَرُضِهِمْ ثُمَّ كُلَّهَا الْأَسْمَاءُ أَدَمَ وَعَلَّمَ

Aur ALLAH Ta'ala Ny Adam Ko Tamaam  
(Ishaya) Ke Naam Sikhaye.

Tashrih :

Is Aayat Kareema Me ALLAH Ta'ala Ny Aadam Alaihissalam Ko Tamaam Ashiya Ke Naam Sikhaye To Humare Aqa Madni Mustafa Sallallaho Ta'ala Alaihi Wasallam Ka Maqaam Tamaam Ambiyah E Kiram Sy Arfa Wa Aala Hai Lehaja Sabit Hua Ke Huzoor Alaihissalam Ka Ilm Bhi Hazrat Adam Balke Jamih Ambyah Se Jayda Hai.

**ALLAH Ta'ala Ny RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ko Sab Kuch Sikha Dia**

عَظِيمًا عَلَيْكَ اللَّهُ فَضْلُ وَكَانَ تَعْلَمُ تَكُنْ لَمْ مَا وَعَلَيْكَ

Aur Tumhe Sikha Dia Jo Kuch Tum Na Jante Thy  
Aur ALLAH Ka Tum Par Bardah Fazal Hai.

**ALLAH TA'ALA APNE MUQBREEN KO ILM E GAIB  
ATA FARMATA HAI**

يَشَاءُ مَنْ رُسُلِهِ مِنْ يَجْتَبِي اللَّهُ وَلَكِنَّ الْعُيُبِ عَلَى لِيُطْلِعَكُمْ اللَّهُ كَانَ وَمَا

ص

Aur ALLAH Ta'ala Ki Shaan Yeh Nahi Aey Aam  
Logo Tumhe Gaib Ka Ilm Dey Dey Han ALLAH  
Chun Leta Hai Apne Rasoolo Sy Jise Chahe.



## Haque Par Kaun?

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Tashrih :- Is Aayat Kareema Se Bhi Yeh Baat Bhi Roz E Roshan Ki Tarah Wazein Hai Ke ALLAH Ta'ala Apne Bujuragjayda Ambiyah Ko Ilm E Gaib Ata Farmata Hai.

Is Aayat Ki Tashrih Me Hazrat Maulana Naeem Ul Deen Muraadabadi Rahimahullahu Ta'ala Allay Likhte Hai (ALLAH TA'ALA ) Barguzeeda Rasoolo Ko Gaib Ka Ilm Deta Hai Aur Sayed Ul Ambiyah Wa Habib Sallallahu Ta'ala Alaihi Wasallam Me Sab Se Afzal Aur Aala Hai Is Aayat Se Aur Is Ke Siwa Bakasrat Aayat Wa Ahadees Se Sabit Hai Ke ALLAH Ta'ala Ny Huzoor Allaysallat O Sallam Ko Gaib Ke Ilm Ata Farmaye Aur Gayub Ke Ilm Ap Ka Muajza Hai.

Gaib Ka Janane Wala To Apne Gaib Par Kisi Ko  
Maslat Nahi Karta Siwaye Apne Pasndeeda  
Rasoolo Key

Maulana Naeem Ul Deen Muradabadi Rahimahullahu Ta'ala Likhte Hai

Syed Ul Rasool Khaatam Ul Ambiyah Muhammad Mustafa Sallallahu Ta'ala Alaihi Wasallam Murtza Rasoolo Me Sab Se Ala Hai ALLAH Tlah Ny Apko Tamaam Ishya Ke Uloom Ata Farmaye Jaisa Ke Siha Ki Mutbar Ahadees Se Sabit Hai Aur Yeh Huzoor Ke Aur Tamaam Martzza Rasoolo Ke Gaib Ka Ilm Sabit Karti Hai.

ALLAH TA'ALA Ny Aap Sallallahu Ta'ala Alaihi Wasallam Ko Ilm Laduni Ata Kia

عَلَّمَائِدُنَا مِنْ وَعَلَّمْنَاهُ

Aur Ise Apna Ilm Laduni Ata Kia.

Haque Par Kaun?

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## **Nabi Sallallaho Ta'ala Alaihi Wasallam Gaib Batane Me Bakhil Nahi**

Aur Yeh Nabi Gaib Batane Me Bakhil Nahi

Ish Aayat Kareema Me ALLAH Ta'ala Apne Mehboob Dana E Gayub Ke Ilm E Gaib Ke Bare Me Khud Aailaan Farma Raha Hai Ke Hum Ny Apne Mehboob Ko Ilm E Gaib Ata Farmaya Aur Tum Jo Bhi Sawal Karogy Hamare Rasool Gaib Ki Khabar Batane Me Bakhil Nahi Karega.

## **Hazrat Isha Aallasallam Ka Ilm E Gaib**

بُيُوتُكُمْ فِي تَدَخُّرُونَ وَمَا تَأْكُلُونَ بِمَا أَنْبَأَكُمْ

Aur Tumhe Batata Ho Jo Tum Khate Aur Jo Apne  
Gharo Me Jamah Kar Rakhte Ho

Tashrih

Ish Aayat Kareema Se Hazrat Isha Alaihissalam Ka Ilm E Gaib Sabit Ho Rha Hai Ke Ap Har Sakhs Ke Khane Aur Jo Kuch Log Gharo Me Jamah Karte Hai Un Par Bhi Aaga Hoty Aur Hamare Huzoor Dana E Gayub Sallallaho Ta'ala Alaihi Wasallam Ka Maqaam Hazrat Isha Alaihissalam Se Kahi Buland Wa Bala Hai Lehaja Ap Ka Ilm E Gaib Bhi Hazrat Isha Alaihissalam Ke Ilm E Gaib Se Arfa O Aala Hai.

Ek Aur Aayat Me Hai

إِلَيْكَ تُوجِيهِ الْغَيْبِ أَنْبَاءٍ مِنْ ذَلِكَ

Yeh Gaib Ki Khabare Hai Ke Hum Khufiya Taur  
Par Tumhe Batate Hai

## **Hazrat Ibrahim Alaihissalam Ka Ilm Gaib**

الْأَرْضِ وَالسَّمَوَاتِ مَلَكُوتِ إِبْرَاهِيمَ نُرِيَّ وَكَذَلِكَ

Aur Isi Tarah Hum Ibrahim Ko Dikhate Hai Sari  
Badhshahi Aasmano Aur Zameen Ki

Tashrih :

Sayyed Naeem Aldeen Muradabaadi Rahmtullaha Allay  
Likhte Hai

Jis Tarah Hazrat Ibrahim Allaysallato Sallam Ko Deen Me Bainai Ata Farmai Esi Hi Unhe Asmano Aur Zameen Ke Mulk Dikhaye Hai. Hazrat Ibne Abbas RadiALLAH Anhuma Ny Farmaya Is Se Aasmano Aur Zameen Ki Khalq Muraad Hai Mujahid Aur Saeed Bin Jabbir Kahte Hai Ke In Aayat Se Samawat Wl Arz Muraad Hai Yah Is Tarha Ke Hazrat Ibrahim Ko Sahra Par Khada Kia Gya Aur Ap Ke Liye Samwat Makshuf Kiye Gaye Yaha Tak Ke Ap Ny Arsh Wa Kursi Aur Aasmano Ke Tamaam Ajaabat Aur Jannat Me Apne Maqaam Ko Muhana Farmaya Ap Ke Liye Zameen Kashf Di Gayi. Yaha Tak Ke Ap Ne Sab Se Niche Ki Zameen Tak Nazar Ki Aur Zameeno Ke Tamaam Aajabaat Dekhe.

Majeed Farmate Hai

Ke Har Zahir Wa Makhfi Cheez Un Ke Samne Kar Di Gayi Aur Khalq Ke Aa'maal Me Se Koi Bhi Un Se Chupa Na Raha.

Hazrat Ibrahim Alaihissalam Ke Gaib Par Mutlah Hone Aur Zameen Wa Aasmaan Ke Tamaa Ajabaat Ko Jaan Lene Ke

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## Haque Par Kaun?

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Baad Yeh Baat Bilkul Wajai Ho Jati Hai Ke Humare Huzoor Sallaulaihiwsallam Ka Ilm E Gaib Tamaam Ambiyah Ke Ilm E Gaib Ko Mahat Hai Aur Ap Kp Maakaan Wa Mayaqun (Jo Kuch Tha Aur Jo Kuch Hoga) Ka Ilm Dia Gya.

### Ahadees Se Ilm E Gaib Ka Sabut

Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Ilm E Gaib Par Beshumar Ahadees Mubaarak Dalaalat Karti Hai Jin Me Se Chand Maruf Ahadees Paish E Khidmat Hai

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ko Paidaish Sy Lekar Dakhul E Jannat Tak Ka Ilm Hai.

Hazrat Ummar E Farooq Radiallaho Ta'ala AnhoSy Yeh Hadees Marwi Hai Jis Me Ap Farmate Hai

Ek Martba RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ek Maqaam Par Khade Hue Aru Ap Ne Hume Tamaam Makhluq Ki Paidasih Ke Bare Me Bataya Hata Ke Jannati Apne Thikane Par Jannat Me Dakhil Ho Gye Aur Jahannumi Apne Thikaanae Par Jahannum Me Pohcha Gaye. Jis Sakhs Ny Is Ko Yaad Rakha Is Ny Yaad Rakha Aur Jo Bhul Gya Wo Bhul Gya.

Bukhari Sharraf Jild 1 Safah 453

Ish Hadees Pak Me RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Insaan Yani Hazrat Aadam Alaihissalam Ki Paidaish Sy Lekar Qayaamat Tak Yaha Tak Ke Dakhul E Jannat Aur Dozakh Kke Ahwaal Ke Bare Me Bayaan Farma Dia. Pata Chala Ke Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi

## Haque Par Kaun?

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Wasallam Ko Hazrat Aadam Alaihissalam Ki Paidaiish Sy Lekar Qayamat Tak Ka Ilm Ata Kia Gya Hai.

### **RasoolALLAH Sallauallaihiwsqllam Ny Mashrik Sy Magrib Tak Ko Mulahija Farmaya**

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya ALLAH Ta'ala Ny Tamaam Zameen Ko Mere Luye Samet Dia Hai Chunachae Meny Zameen Ka Tamaam Hisa Mashrik Sy Magrib Tak Mulahija Farmaya Aur Beshaq Meri Ummat Ki Hukumat Anqareeb Waha Tak Pohcha Jayegi Jaha Zameen Ko Mere Sameta Gya.

#### Tasrih

Pata Chala Ke Huzoor Sallallaho Ta'ala Alaihi Wasallam Ko Apne Wisal Zahiri Se Pehle Hi Yeh Ilm Tha Ke Mere Sahab , Tabaeen Aur Tab Tabaeen Aur Bad Me Aane Wale Musalmaan Puri Dunia Par Hukmran Hogy Aur Deen E Islam Ka Bolbala Hoga. Aur Baad Me Yeh Sabit Ho Gya Ke Musalmaan Dunia Ke Chape Chape Tak Pohche Aur Sahrao, Junglo Pahado Aur Samandaro Aur Abwar Kar Ke Deen Islaam Ke Paigaam Ko Aam Kia.

Aap Sallallaho Ta'ala Alaihi Wasallam Ny Hazrat Ummar Wa Hazrat Usmaan Radiallaho Ta'ala AnhoKi Shahadat Ki Khabar Di

Ek Aur Hadees Me Hai Jise Hazrat Anas Radiallaho Ta'ala AnhoRiwayat Karte Hai

Beshq Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Uhad Pahaad Par Chade Is Dauran Ap Ke Sath Hazrat Abubakar,

## Haque Par Kaun?

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Ummar Aur Hazrat Usmaan RadiALLAH Ta'ala Anhum Bhi Thy To Pahad Un Ki Wajh Se Hilne Laga To Huzoor Sallallaho Ta'ala Alaihi Wasallam Ny Is Par Apna Pao Mubaarak Mara Aur Farmaya Aey Uhad Thehrja Kyon Ke Tere Upar Ek Nabi Ek Siddiq Aur Do Shaheed Hai.

Tashrih : Ish Hadees Pak Me Rasool ALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Hazrat Ummar Aur Hazrat Usmaan RadiALLAH Ta'ala Anhuma Ki Sahadat Ki Khabar Zindgi Me Hi Dey Di Jaisa Ke Baad Me Yeh Dono Shaheed Hue.

### **RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Apni Jaye Wafaat Ki Khabar Di**

Ke Fatah Makka Ke Dauran RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Madinah Munwara Ke Ansari Sy Irshaad Farmaya

Meri Zindgi Aur Tumhari Zindgiyon Ki Jagah Ek Hai Aur Meri Wafaat Aur Tumhari Wafaat Ki Jagah Ek Hai.

Tashrih : Ish Hadees Sy Wajeh Hua Ke Huzoor Purnoor Dana E Gayub Sallallaho Ta'ala Alaihi Wasallam Ko Ilm Tha. Ke Madinah Munwara Me Hi Baqiyah Zindgi Guzaraingy Aur Madinah Munwara Me Hi Ap Ka Wisaal Hoga.

### **RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Kuffar Ki Muqtagah Ki Khabar Di**

Hazrat Anas Radiallaho Ta'ala AnhoSEY MARWI HAI  
(Hazrat Abu Qatada Radiallaho Ta'ala AnhoFarmate Hai)  
Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny

## Haque Par Kaun?

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Hazrat Amaar RadiALLAHu Anho Ke Bare Me Farmya Jis Waqt Wo Khandak Khod Rahe Thy. Ap Sallallaho Ta'ala Alaihi Wasallam Ny Un K Sar Ke Upar Apna Dast E Shafaqat Pherte Hue Farmaya Ke Ibne Samiah Ki Sakhti Ke Tumhe Ek Bhagi Guroh Shaheed Karega.

Muslim Sharif

### **Qabar Ke Andar Azaab Ko Mulahija Farmaya**

Ek Aur Hadees Me Qabaar Ke Halaat Ki Khabar Dena Ke Falah Sakhs Ko Qabar Me Azab Ho Rha Hai Ap Ke Ilm Ki Boht Bardhi Daleel Hai Jaisa Ke Riwayat Hai

Huzoor Sallallaho Ta'ala Alaihi Wasallam Madinah Shareef Ya Makka Mu'ahzma Ke Bagaat Me Se Kisi Baagh Me Tashreef Le Gye To Ap Ny Do Insano Ki Awaaz Suni Jinhe Qabar Me Azab Ho Rha Tha. To Ap Ny Farmaya Un Dono Ko Qabar Me Azaab Ho Rha Hai Lekin Yeh Azaab Kisi Bardi Baat Par Nhi Un Me Sey Ek Sakhs Paisab Sy Nahi Bachta Tha Aur Dusra Chungli Karta Tha.

Bukhari Sharif Jild 1, Safah 35

### **Aaj Raat Andhi Aayegi**

Jaisa Ke Hadees Me Hai

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya

Aaj Raat Sakht Aandhi Ayegi Tum Me Se Koi Shaks Khada Na Ho. Jis Shaks Ke Pass Unth Ho Wo Is Ko Rasi Ke

## Haque Par Kaun?

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Sath Mazbuti Sy Bandh Dey, Phir Sakht Andhi Aai Ek Shaks  
Khada Hua To Us Ko Uda Le Gyi Aur Tai Ke Pahado Ke  
Duaraan Is Ko Dira Dia.

Sahi Muslim Kitaab Ul Fazail

Badhshah Qaisara Wa Kasra Aur Ilm E Gaib Rasool  
Sallallaho Ta'ala Alaihi Wasallam

Ek Hadees Me Hai

Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam  
Gaib Ki Khabarbatate Hue Irshad Farmate Hai Jab Kisri Halak  
Ho Jayega To Us Ke Baad Koi Kaisri Na Aayega Aur Jab Qaisra  
Halak Ho Jayega To Us Ke Baad Koi Qaisr Nahi Hoga Us Zaat  
E Pak Ki Qasam Jis Ke Qabz E Qudrat Me Muhammad  
Sallauallaihiwwsallam Ki Jaan Hai Zaroor Zaroor Un Ke  
Khazaane ALLAH TA'ALA Rah Me Kharch Kiye Jaye

Bukhari Sharif

**Kaisra Ke Khazane Aur Ilm E Gaib E Rasool Sallallaho  
Ta'ala Alaihi Wasallam**

Jabir Bin Sumra RadiALLAHu Anho Farmate Hai Ke  
Maine RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Se  
Suna Ke Zaroor Zaroor Musalmano Ki Ek Jamaat Kesra Ke  
Khazano Ko Kholegi Jo Abaiz Maqam Me Hai.

Muslim Shareef

**RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ko  
Paidaish Makhluq Se Qayaamat Tak Ka Ilm E Gaib Hai.**



Hazrat Abu Zaid Ansari RadiALLAHu Anho Farmate Hai RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Hume Fazr Ki Namaaz Pardai Aur Mimbar Par Tashreef Le Gye Aur Hume Khutba Irshad Farmaya Hata Ke Zohr Ka Waqt Aa Gya Ap Mimber Se Utre Aur Namaz Padai Phir Mimber Par Tashreef Le Gye Aur Khutba Dia Hata Ke Asar Ka Waqt Ho Gya Phir Niche Tashreef Laye Aur Namaz Padai Phir Mimber Par Jalwa Afroz Hue Taqreer Farmai Yaha Tak Ke Suraj Gurub Ho Gya Pas Ap Ny Hume Har Is Baat Ki Khabar Di Jo Ho Chuku Aur Jo Hone Wali Hai To Hum Me Se Sab Se Jayda Janane Wala Wo Sakhs Hai Jisy Ap Ki Batai Hui Batein Zayda Yad Hai.

Muslim Shareef Jild 2 Safah 930.

Tashrih : Is Hadees Pak Se Yeh Masla Izhar Man Shmas Suraj Se Bhi Jayda Roshan Ho Jata Hai Ke Ap Ko Paidaish Makhluq Sy Le Kar Qayamat Tak Ke Tamaam Ahwal Ka Ilm Ata Farmaya Gya Hai Isi Tarah Ki Ek Aur Hadees Ko Imaam Tirmizi Apni Sanad Sy Likhte Hai

Hazrat Abu Saeed RadiALLAHu Farmate Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Ek Din Hume Asar Ki Namaz Awal Waqt Me Pardai Phir Ap Khutba Ke Liye Khade Hue Qayamat Tak Ki Koi Shay Na Chordi Jis Ki Hume Khabar Na Di Ho Jis Ny Un Bato Ko Yad Rakha Is Ny Yad Rakha Aur Jo Bhul Gya Wo Bhul Gya.

Tirmizi Shareef Q 2 Safah 42

### **Ap Ko Qayamat Tak Ke Tamaam Fitno Ka Ilm Hai**

Hazrat Huzaifa RadiALLAHu Anho Se Riwayat Hai Ke ALLAH Ki Qasam Main Nahi K Sakta Ke Meri Sathi Bhul Gye

## Haque Par Kaun?

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Hai Ya Bhulne Ko Zahir Karte Hai Khuda Ki Qasam Dunia Ke Kahtam Hone Tak Jitne Bhi Fitne Paida Ho Gye Jin Ke Satiyon Ke Taddadtein So Se Jayda Hai Un Ke Naam Un Ke Baap Ke Naam Aur Un Kke Khandan Ke Naam Sab Kuch RasoolALLAH Sallaulaihiwsallam Ny Hume Bataye.

Tashrish SubhanALLAH Maloom Hhua Ke Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Tamaam Fitno Pardajo Ke Naam Mah Waldeen Ke Naam Hata Ke Khandaaan Ke Naam Tak Ko Jante Hai.

Imaam Mehdi Aur Ilm E Mustafa Sallallaho Ta'ala Alaihi Wasallam

Hazrat Imaam Mehdi RadiALLAHu Anho Mujh Se Kushada Paishani Aur Buland Naak Wale Hogy Zameen Ko Adal Wa Insaaf Sy Bhar Degy Jis Tarah Wo Zulm Wa Zor Se Bhar Chuki Hogi Aur Saat Sal Huqumat Karegy.

Abu Dawood Shareef, Mishqaaat Shareef 47

## **Qabar Ke Andaruni Ahwaal Aur Ilm E Mustafa Sallallaho Ta'ala Alaihi Wasallam**

Qabar Ke Halaat Bayaan Farmate Hue Gaibdaan Rasool Sallallaho Ta'ala Alaihi Wasallam Irshad Farmate Hai

Hazrat Abu Ayub Ansari Radiallaho Ta'ala AnhoFarmate Hai Ke Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Aftab Ke Waqt Kahi Bahar Tashreef Le Gye To Ap Ne Ek Awaz Suni Aur Farmaya Ke Yahudiyon Ko Un Ki Qabr Me Azaab Ho Rha Hai.

## Haque Par Kaun?

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Fatah Khaibar Aur Ilm E Mustafa Sallallaho Ta'ala Alaihi Wasallam

Jung Khaibar Me Jab Khairbar Ka Qila Fatah Nahi Ho Rha Tha To Sarkar Do Aalm Sallallaho Ta'ala Alaihi Wasallam Ny Irshad Famrya

Kal Ke Din Me Yeh Zanda Ese Sakhs Ko Ata Farmaoga Jis Ke Hath Par ALLAH Ta'ala Fatah Farmayega.

Is Ke Baad Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ny Wo Zanda Hazrat Ali RadiALLAHu Anho Ko Ata Farmaya Aur Khaibar Ka Qilah Fatah Ho Gya Jis Se Sabit Hue Ke Ap Ko Ilm Tha Ke Kal Hazrat Ali RadiALLAHu Ta'ala Anho Ke Hath Se Fatah Hogi Jis Ki Huzoor Sallallaho Ta'ala Alaihi Wasallam Ny Pehle Hi Khabar Dey Di.

## **Gayab Ul Gayub ALLAH Ta'ala Ka Deedar E Pak**

ALLAH Ta'ala Ki Zaat Gayab Ul Guyub Hai Lekin Humare Huzoor Dana E Gayub Sallallaho Ta'ala Alaihi Wasallam Ny Apne Rab Ka Bhi Deedar Kia Hai Jaisa Ke Hadees Me Hai.

Huzoor Nabi E Kareem Sallaualaihiwsallam Irshad Farmate Hai Maine Apne Rab Ta'ala Ko Ahsan Surat Me Dekha Jaisa Ke Uski Shaan Ke Layak Hai Mere Rab Ne Farmaya Mala'ala Ke Fariste Kis Mumale Me Jagad Rahe Hai ? Maine Arz Ki Aey Mere Rab Tu Behtar Janta Hai To ALLAH Ta'ala Ny Apna Dast E Quadrat Mere Kande Ke Darmiyan Me Rakha To Mujhe Is Ki Thandak Sine Me Mehsoos Hui Jis Ki Wajh Se Maine Zameen Aur Aasman Ki Cheezo Ko Jaan Lia.

## Haque Par Kaun?

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Is Hadees Pas Se Pata Chala Ke Jab Huzoor Nabi E Kareem Sallaulalhiwsallam Ny Apne Rab Ko Apne Sarki Aankho Se Dekh Lia To Us Ke Baad Aur Konsa Gaib Rah Jata Hai.

Mishqaat Shareef, Safah 547

## **Ala Hazrat Fazil E Barelvi Imaam Ishq O Mohbbat Farmate Hai**

*Aur Koi Gaib Kya Tum S Niha Ho Bhala  
Jab Na Khuda Hi Chupa Tum Pey Caroodo Durood*

## **Apko Har Shaks Ke Jannati Aur Jahannumi Hone Ka Ilm Hai**

Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Mimbar Aqdas Par Khade Hue Aur Qayamat Ka Zikr Farmaya Ke Is Qayamat Sy Qabl Azeem Waqi'at Runuma Hogy Phr Ap Ny Farmaya Jo Shaks Mujh Sy Jo Baat Puchana Chahe Puch Sakta Hai ALLAH Ki Qasam Ja Tk Me Is Mimbar Par Jalwagar Ho Tum Hum Se Kuch Na Pucho Magar Hum Tumhe Is Ki Khabar De Degy. (Yani Jo Kuch Puchogy Humm Iski Khabar Degy) Ek Shaks Khada Hua Aur Arz Ki Ke Mera Thikana Kaha Hai ? Apne Farmaya Aag Me (Yani Jahannum). Phir Abdullah Bin Hajfa Khade Hue Aur Arz Ki Mera Baap Kon Hai ? Apne Farmaya Tera Baap Harfa Hai Phir Ap Sallallaho Ta'ala Alaihi Wasallam Bar Bar Irsad Farmate Rahe Ke Mujh Se Pucho Mujh Sy Pucho.

Bukhari Shareef, Kitab Ul Imtsam

## **Ilm E Gaib Me Ta'ain Karna Munafiqo Ka Tarika Hai**

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Ke Hum Par Humari Ummar Paish Ki Gayi Apni Apni Surto Me Miti Me Jis Tarah Hazrat Adam Alaihissalam Par Paish Ki Gyi Aur Hume Bata Dia Gya Ke Kon Hum Par Imaan Layega Aur Kon Humara Inqar Karega Yeh Baat Jab Munafiqo Tak Pohchi To Wo Bataur Isthra Kahne Lage Ke Muhammad Sallallaho Ta'ala Alaihi Wasallam Samjte Hai Ke Unhe Imaandaro Aur Kafiرو Ki Khabar Hai Hum To Un Ke Sath Hai Lekin Hume Nahi Jante Jab Yeh Baat Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Tak Pohchi Aur Ap Mimbar Par Tashreef Laye Aur ALLAH Ta'ala Ki Humd Wa Shana Ke Baad Farmaya Ke Un Como Ka Kya Hal Hoga Jo Humare Ilm Me Ta'ain Karte Hai Is Waqt Sy Lekar Qayamat Tak Ki Jis Cheez Ke Bare Me Sawal Karo Hum Tumhe Un Ki Khabar Degy.

## **Bujrgaan E Deen Ke Nazriyaat**

### **Allama Ismail Haqi Ka Hazriyah**

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ki Musalmano Par Gawahi Dene Ka Matlab Yeh Hai Ke Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Har Deendar Sakhs Ki Deeni Martaba Ko Jante Hai Pas Ap Sallallaho Ta'ala Alaihi Wasallam Musalmano Ke Gunaho Un Ke Imaan Ki Haqeeqat Aur Unke Ache Aur Bure Amaal Ko Aur Un Ke Ikhlhas Wa Nafaaq Aur Uske Elawa Bato Ko Noor E Haq Ke Zariyah Jante Hai.

Tafseer Ruh Ul Byaan

Muhammad Arbi Sallallaho Ta'ala Alaihi Wasallam Makhluq Ke Pehle Mamulaat Aur Is Ke Baad Ke Ahwaal Ko

## Haque Par Kaun?

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Jante Hai Aur Qayaamat Ke Ahwaal Makhluq Ki Bhara'at Aur ALLAH Ta'ala Ka Gazab Sab Jante Hai.

### **Sahib E Tafseer Nishaapuri Ke Nazriyaaat**

Muhammad Mustafa Sallallaho Ta'ala Alaihi Wasallam Makhluq Ke Pehle Muamlaat Aur Makhluq Ke Baad Ke Ahwal Qayaamat Ko Bhi Jante Hai.

Tafseer Nishaapuri

### **Allama Khajin Ka Nazriyah**

Yani ALLAH Ta'ala Unhe Ilm Deta Hai Aur Wo Ambiyah E Kiraam Dar Asal Alaihissalam Hai Take Un Ambiyah, Rasool Ke Ilm E Gaib Par MuTa'ala Hone Nabuwat Ki Daleel Ban Jaye.

Tafseer Khaajin

### **Sahib E Tafseer Baizawi Ka Nazriyah**

Aur ALLAH Ta'ala Apni Risalat Ke Liye Jise Chahta Hai Chun Leta Pas ALLAH Ta'ala Wahi Farmata Hai Aur Baaz Guyub Ki Khabar Deta Hai Ya Un Ke Liye Ese Dalail Paida Farma Deta Hai Jo Guyub Par Unki Rahbari Karte Hai.

Tafseer Baizawi

### **Sahib E Tafseer Jamal Ka Nazriyah**

Aur Ma'ani Yeh Hai Ke ALLAH Ta'ala Apne Bargujida Bando Me Se Unko Muntkhab Farmata Hai Jo Us Ke Rasool Hai Phir Unko Guyub Par Mutlah Farmata Hai.

Tafseer Jamal

## **SAHIB E TAFSEER E KABEER KA NAZRIYAH**

Bahar Hal Gaib Par Mutlah Hona Ambiyah E Kiram Ki Khususiyat Hai.

Ek Aur Jagah Likhte Hai

Matlab Yeh Ke ALLAH Ta'ala Apne Rasool Me Se Jise Chahta Hai Chun Leta Hai Pas Unhe Gaib Par Mutlah Farmata Hai.

### **Imaam Qastalani Ka Nazriyah**

Koi Shaq Nhi Ke ALLAH Ta'ala Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Ish Sy Bhi Jayda Par MuTa'ala Farmaya Hai. (Jo Hadees Me Mazqura Hua ) Ur Ap Ko Tamaam Awaln Wa Akheerin Ka Ilm Ata Farmaya Hai.

### **Imaam Ghazali Ka Nazriyah**

Beshaq Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ke Liye Ek Esi Sifat Hai Ke Jis Ke Sabab Ap Aainda Gaib Ki Batein Jaan Lete Hai Chahe Bedari Ki Halat Me Ya Khawab Ki Halat Me Kyon Ke Isi Sifat Ke Sabab Wo Lauh E Mehfooz Par MuTa'ala Hai Aur Isi Me Gaib Ki Tamaam Batein Mulhija Farma Lete Hai.

### **Qazi Ayaaz Ka Nazriyah**

Beshaq Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Par Hazrat Adam Alaihissalam Se Lekar Qayaamat Tak Ki Tamaam Makhluq Paish Ki Gyi Pas Aap Alaihissalam Ny Sab Ko Pehchan Lia Jis Tarah Adam Alaihissalam Ko Tamaam Naam Sikhaye Gaye Thy.

Majid Likhty Hai

ALLAH Tabarak Wa Ta'ala Ny Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Makhsus Farmaya Ke Tamaam Deeni Aur Duniyawi Maslhato Par MuTa'ala Kia Aur Apni Mmat Ki Maslhatoaur Sabiq Ummato Ke Halaat Aur Apni Ummat Ke Adni Waqiah Par Khabardaar Kia Aur Mahrifat Ke Tamaam Fanun Par MuTa'ala Farmaya Masla Qalbi Ahwaal, Faraiz,Ibaadat Ka Ilm Wagairah.

### **Imaam Ibne Hajjar Makki Ka Nazriyah**

ALLAH TA'ALA Ny Ap Alaihissalam Ko Tamaam Ilm Par Mutalh Farmaya Pas Ap Sallallaho Ta'ala Alaihi Wasallam Ny Awaln Wa Akheerin Aur Jo Kuch Is Me Ho Chuka Aur Jo Hoga Use Jaan Lia.

### **Imaam Busriri Ka Nazriyah**

Huzoor Nabi E Kareem Ny Apne Ilm Wa Halm Ke Sab Aalmeen Ko Gair Lia. Pas Ap Esy Samndar Hai Ke Jise Gairne Wale Ahataana Na Kar Sake.

Qaseedah Burda Shareef

### **Abdul Ali Lakhnawi**

ALLAH TA'ALA Ny Huzoor Nabi E Kareem Ko Ese Uloom Sikhaye Jin Par Aloom Ala Bhi Mushmatal Nahi Aur Luh E Mehfooz Is Ka Ahata Bhi Nahi Kar Sakta. Na To Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Tarah Zamane Ny Ajaal Sy Kisi Ko Paida Kia Aur Na Hi Abad Tak Koi Paida Hoga Aur Arz Wa Samut Me Koi Bhi Ap Ka Humsar Nahi.



Khutba Khawashi Marzahada

### **Allama Asqilaani Ka Nazriyah**

Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam  
Ki Ek Siffat Yeh Hai Ke Wo Aainda Ki Gaibi Batein Jan Lete  
Hai Aur Loh E Mehfooz Ki Tamaam Baton Par MuTa'ala Ho  
Jatey Hai

Fatah Ul Bhari Jild 2 Safah 21

### **Allama Zurqaani Ka Nazriyah**

Tehqeek Ahadees Mutwartara Aur Un Ahaadees Ke  
Maani Is Par Mutfiq Hai Ke RasoolALLAH Sallallaho Ta'ala  
Alaihi Wasallam Gai Par MuTa'ala Hai.

Zurqaani Ali Al Mawaajab Safah 198

### **Hazrat Mula Ali Qaari Ka Nazriyah**

Allama Ibne Hajjar Rahimahullahu Ta'ala Allay Farmte  
Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny  
Kainaat Ki Tamaam Cheezein Jo Aasmano Me Hai Balke Is Ke  
Bhi Aupar Ki Cheezo Ko Jaan Lia Hai Aur Zameen Me Jo Jins  
Zameen Ke Ma'ani Me Hai Yani Sato Zameeno Ki Tamaam  
Cheezein Balke Is Se Bhi Niche Sab Jaal Li Hai.

Marqa Sharah Miskaat Jild 1, Safah 463

Majeed Likhte Hai

Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam  
Ka Ilm Kainaat Aur Is Ke Elawa Ki Tamaam Kuliyaat Aur  
Zujiyaat Ko Ghaire Hue Hai.

Mirqa Sarah Miskaat Jild 5 Safah 162

## **Abdul Haq Muhadees E Delvi Ka Nazriyah**

Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ke Qaul Ka Ma'ani Yeh Hai Ke Ap Tamaam Zauji Aur Quli Uloom Hasil Hue Hai Aur Ap Ny Un Tamaam Ka Ahata Farma Lia Hai.

Asi'at Ul Muhaat Jild 1 Safah 333

Ek Aur Jagah Likhte Hai

Zamana Adam Alaysallam Sy Lekar Sur Phunkane Tak Sab Huzoor Alaihissalam Par Zahir Farma Dia Gya. Taake Awal Se Aakhir Tak Ke Tamaam Ahwaal Ap Ko Maloom Ho Jaye Aur Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ny Baaz Ahwaal Ki Khabar Apne Sahaba E Kiraam Ko Bhi Di Hai.

Madarij Ul Nabuwat Jild 1 Safah 144

## **Shah Abdul Azeez Mohadees Delvi Ka Nazriyah**

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Apne Noor E Nabuwat Se Har Deendar Ke Deen Ko Jante Hai Ke Wo Deen Ke Kon Se Darje Me Hai Aur Us Ke Imaan Ki Haqeeqat Kya Hai Aur Kon Sahjaab Is Ke Tarki Deen Me Rukawat Hai.

Tafseer Azeezi Jild 1 Safah 636

## **Abdul Haq Mohdees E Delvi Ka Nazriyah**

Meraaj Ki Raat ALLAH TA'ALA Ny Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Jo Tamaam Uloom Aur Ma'roof Wa Haqaaq Wa Bashaaratein Aur Ishare Aur Akhbaaro Aashar Aur Karaamaat Wa Kamaalat Wahi

## Haque Par Kaun?

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Farmaye Wo Is Ah Abhaam 9jo Ayyat Me Hai ) Me Dakhil Hai Aur Tamaam Ko Shamil Hai Un Ki Kasrat Aur Azmat Kayoja Sy Unhe Abh'haam Ke Taur Par Zikr Farmaya Is Ki Wazaahat Nahi Ki.

Haqeeqat Me Yeh Is Tarah Ishaara Hai K Un Tamaam Uloom Ka Ilm Uloom Ul Gayub Aur RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam E Bagair Koi Ahata Nahi Kar Sakta.

Madaarij Ul Nabuwaat

## Aqaabareen E Deoband Ke Nazriyaat

### Haji Imadaadullah Muhajir Makki Ka Nazriyah

Log Kahte Hai Ke Ilm E Gaib Ambiyah Wa Auliyah Ko Nahi Hota Me Kahta Hon Ahle Haq Jis Taraf Nazr Karte Hai Dariyafat Wa Adraak Gaibiyat Ka (Gaib Ishiya Ka Jananaa Hai) Un Ko Hota Hai.

Shamaaim Imdadiyah Safah 110 Awlmashtaaq 76

### Shambeer Ahmad Usmaani Ka Nazriyah

Paigambar Har Kism Ki Guyub Ki Khabar Deta Hai Mazi Se Mutaliq Ho Ya Mustaqbil Sy Ya ALLAH Ta'ala Ke Isma Wa Siffat Sy Ya Ahkaam Shariayah Sy Yaa Mazhab Ki Haqeeqat Wa Batlaan Sy Ya Jannat Wa Dozakh Ke Ahwaal Sy Ya Waqiaht Baad Al Maut Sy Aur Cheezo Ke Batlaane Me Zara Bukhal Nhi Karta.

Hasiyah Quraan Sfah 59

### Qasim Nanuthavi Ka Nazriyah

Uloom Awalleen Aur Hai Aur Uloom Aakhireen Aur Lekin Wo Sab Uloom RasoolALLAH Me Maztmah Hai.

Tahzeer Ul Naas Safah 2

### **Fayuj Qasmi Me Likhta Hai**

Khuda Wande Kareem Ny Apne Sab Kamaalo Sy Hisa Kaamil Ap Ko Inayat Farmaya Tha. Min Jumhla Kamaalat Llm Awal Darja Ka Kamaal Hai Apne Hi Uloom Me Se Apko Marhamat Kia.

Fayuj Qasmi Safah 42

### **Ashraf Ali Thanvi Ka Nazriyah**

Ilm E Gaib Jo Bilawasata Ho Wo To Khass Hai Haq Ta'ala Ke Sath Aur Jo Bawasta Ho Wo Makhluq Ke Liye Ho Sakta Hai.

Bast Albasnan Safah 2

Aur Ek Jagah Likhta Hai

Shariat Me Warid Hota Hai Ke Rasool Wa Aauliyah Gaib Aur Aainda Ki Khabar Dia Karte Hai.

Takmeel Ul Yaqeen Safah 135

### **Qari Muhammad Taib Ka Nazriyah**

Khulasa Yeh Ke Jaise Ilm E Gaib ALLAH TA'ALA Ki Zaat Ke Sath Makhsus Hai Jis Me Koi Gairullah Shareek Nahi Ese Hi ALLAH Ki Janib Sy Gaib Par MuTa'ala Hona Rasoolo Ki Sath Makhsus Hai Jis Me Koi Gair Rasool SHAREEK NAHI ALLAH Ta'ala Ny Farmaya Hum Ny Rasool Ko Gaib Par Mutlah Kar Dia Hai.

Ilm E Gaib Safah 43-346

## Mirzayi Hasan Darbhangi Ka Nazriyah

Hifz Ul Imaan Me Is Amar Ko Tasleem Kia Gya Hai Ke  
Sarkar Do Aalam Sallallaho Ta'ala Alaihi Wasallam Ko Gaib  
Ba Ata E Ilahi Hasil Hai

Tauzih Al Byaan Safah 31

Tashrih :

Deobandiyon Ke Pesha Aur Motbaar Ulma Ke Hawalajat  
Sy Sabit Hua Ke Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi  
Wasallam Ko Ilm E Gaib Hai Ba Ata E Ilahi Apko Jannat Wa  
Dozakh, Qayaamat , Qabaar Wa Hasr Aur Duniawi Halaat Ka  
Ilm Ata Kia Gya Hai Aur Alhumdullilah Ahle Sunnat Ka Bhi  
Yahi Aqeedah Hai Ke Huzoor Nabi E Kareem Sallallaho Ta'ala  
Alaihi Wasallam Ko ALLAH Ta'ala Ki Ata Se Hi Ilm E Gaib  
Par Mutlah Kia Gya Hai Aur Apka Yeh Ilm Nasus Qatiah Sy Sab  
Sabit Hai.

### Aitraaz Ke Jawaabat

Ilm E Gaib Ke Bare Me Baaz Mohtrzain Is Ka Inkar Karte  
Ahi Aur Mukhtleef Qism Ke Dalail Sy Nafi Ilm E Gaib Sabit  
Karte Hai Chunche Un Ke Aitraazat Aur Humari Taraf Sy Un  
Ke Jawaabat Diye Jaty Hai.

#### Aitraaz 1 :

Aur Agar Me Gaib Ki Batein Jan Sakta To Phir Bhalaiya  
Hasil Kar Leta Aur Mujhein Kabhi Takleef Na Pohchi

Para 9 Surah Aitraaf Aayat 188

Is Aayat Me Bhi Il, E Gaib Ki Nafi Hai Aur Sath Ap Ny  
Ye Bhi Waza'at Farma Di Ke Agar Mujhe Ilm E Gaib Hota To  
Aane Wale Nuqsaan Ko Jaan Laine Ke Baad Me Is Sy Mehfooz

## Haque Par Kaun?

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Rah Sakta Lehaja Sabit Hua Ke RasoolALLAH  
Sallaialaihiwsallam Ko Ilm E Gaib Nahi

### Aitraaz

Quraan Me ALLAH Ka Farmaan Hai

Tarjumah

Aur Me Tumhe Nahi Kahta Ke Mere Pass ALLAH Ke  
Khazane Hai Aur Na Yeh Ke Me Gaibdaan Ho.

Is Aayat E Kareema Me Bhi RasoolALLAH Sallallaho  
Ta'ala Alaihi Wasallam Ilm E Gaib Ki Nafi Farma Rahy Hai  
Ke Me Ilm E Gaib Ka Dawa Nahi Karta Phir Tum Kyon  
RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ke Liye Ilm  
E Gaib Sabit Karte Ho.

### Jawaab

In Aayat Ke Mufseerin Kiram Ny Kai Jawaabat Diye Hai  
Is Aayat Kareema Me Ilm E Gaib Zati Ki Nafi Hai Kyon  
Ke Ilm E Gaib Zati Faqat ALLAH Ta'ala Ki Sifat Hai Aur Ilm  
E Gaib Atai Huzoor Nabi Kareem Sallallaho Ta'ala Alaihi  
Wasallam Ko Hasil Hai Jaisa Ke Saabqa Aayat E Mubaarak  
Aur Ahadees Kaseera Se Sabit Hai.

2. Dusra Jawaab Yeh Ke Yaha Tawazah Wa Inksari Aur  
Aaizi Ka Muzahira Farmte Hue Apne Ilm E Gaib Ki Nafi Farmai  
Warna Pichli Aayat Aur Ahadees Me Huzoor Alaihissalam Ny  
Khud Ilm E Gaib Ka Dawa Farmaya Hai Phir Is Ka Jawaab Kya  
Hoga ? Lehaja Manana Padega Ke Yeh Kalaam Tawajah Wa  
Inkisari Par Mambhi Hai.

3. Tisra Jawaab Yeh Hai Ke Qul Ilm E Gaib Nafi Muraad  
Hai Yani ALLAH Ta'ala Ke Barabar Ya Is Sy Bardah Kar Ilm

## Haque Par Kaun?

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E Gaib Ki Nafi Ki Hai. Lehaja Yeh Aayat Mutlaqan Ilm E Gaib Ki Nafi Nahi Karti.

### **Aaitraaz : 2**

Aur Isi Ke Pass Gaib Ki Kunjiya Hai Jinhe Is Ke Siwa Koi Nahi Janta

Parah 7 Surah In'aam Aayat 59

Is Aayat Sy Bhi Maloom Hua Ke Gaib Ka Ilm Faqat ALLAH Ta'ala Ke Pass Hai Gairullah Ke Liye Ilm E Gaib Sabit Shirk Hai

### **Jawaab**

Is Aayat Kareema Ka Matalab Hai Ke Tamaam Maloomat Ilhiya Ka Ilm Kisi Ke Pass Nahi Aur Yeh Hamara Bhi Aqeedah Hai Ke Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ka Ilm E Gaib ALLAH Ta'ala Ke Ilm E Gaib Ke Qatra Barabar Bhi Nahi Huzoor Sallallaho Ta'ala Alaihi Wasallam Ka Ilm E Gaib Degar Makhluqaat Sy Jayda Hai Lekin Tamaam Maloomat Ilahi Ka Ilm Ap Ko Nahi Aur ALLAH Ta'ala Ke Ata Kiye Bagair Koi Shaks Chahe Nabi Ho Ya Wali Ek Nukta Tak Nahi Jaan Saktay. Lehaja Is Aayat Se Bhi Rasool ALLAH Sallallaho Ta'ala Alaihi Wasallam Ke Mutaliq Ilm E Gaib Ki Nafi Muraad Lena Durusat Nahi.

### **Aitraaz 3**

Quraan Me Irshaad Bari Ta'ala Hai Ke Keh Dy ALLAH Ke Siwa Aasmano Aur Zameen Me Koi Bhi Gaib Ki Baat Nahi Janta Aur Unhe Is Ki Bhi Khabar Nahi Ke Kab Uthaye Jayegey.

Surah Namal, Aayat 65

### **Aitraaz 4**

Quraan E Paak Me Ambiyah E Kiraam Khud Apne Ilm E Gaib Ki Nafi Karkte Hue Farmate Hai

Tarjumah

Jis Din ALLAH Sab Paigambro Ki Jamah Karega Phir Kahega Tumhe Kya Jawaab Dia Gya Tha Wo Kahegy Hume Kuch Khabar Nahi Tu Hi Chhipi Bato Ko Janane Wala Hai.

Is Aayat Se Bhi Sabit Hua Ke Ambiyah E Kiraam Ko Ilm E Gaib Na Tha.

### **Jawaab**

Yaha Ilm E Gaib Ki Nafi Sy Muasud ALLAH Ta'ala Ki Bargah E Aqdas Me Aajizi Aur Adab Muzahira Karna Hai Yani Aey Malik Wa Maula Tere Ilm Ke Muqable Me Hamara Ilm Kuch Bhi Nahi Jaise Koi Bujurag Kisi Matahar Sy Sawal Kary To Matehat Bataur E Aajizi Kahta Hai Ke Hazrat Ap Ke Saamne Meri Kya Haisiyat Hai Yani Mera Ilm Apke Ilm Ke Saamane Kya Haisiyat Rakhta Hai.

### **Aitraaz 5**

Aur Nahi Janta Me K Kya Kya Jayega Mere Sath Aur Tumhare Sath

Is Aayat Me RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Apne Sath Dusre Logo Ke Sath Paish Aane Wale



## Haque Par Kaun?

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Halaat Ki Nafi Kar Rahe Hai Jise Sabit Hua Ke Ap Sallallaho Ta'ala Alaihi Wasallam Ko Il Gaib Nahi.

### Jawaab

Ish Aayat Kareema Ka Mtalab Yeh Hai Ke Me Apne Qayaas Wa Andaaz Sy Kuch Nahi Janta Ke Mere Sath Aur Tumhare Sath Kya Hoga Yani Me Jo Bhi Khabar Deta Ho Wahi Ke Zariye Deta Ho Aur Yeh To Hamara Aqeedah Hai Ke Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Jo Ilm Hasil Hua Wo ALLAH Ta'ala Ke Batany Yani Wahi Ke Zariyeh Hasil Hua.

Warna Sabika Aahaadees Mubaarak Se Sabit Hai Ke Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ny Khud Irshad Farmaya Ke Mujh Sy Pucho Me Tumhe Sab Kuch Bataoga Yaha Tak Ke Jinnatiyon Aur Jahanumiyon Ke Khabar Bhi Di Aur Apni Hayaat Zahiri Me Kai Sahab E Kiraam Ko Jannat Ki Basaaratein Farmai Aur Jahannumiyon Ke Naam Bhi Bataye.

### Aitraaz 6

Tum Unhe Nahi Jante Hum Unhe Jante Hai  
Surah Tauba Aayat 101

Ish Aayat Me ALLAH Ta'ala Khud RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ke Ilm Ki Nafi Farma Raha Hai

### Jawaab

Sahib E Tafseer Jamal Is Aayat Ki Tashrih Me Likhte Ahi Jise Mufti Ahmad Yaar Khan Naeemi Ny Naqal Farmaya

## Haque Par Kaun?

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Tarjumah : Agar Tum Kaho Ke Huzoor Alaihissalam Ke Munafiqeen Ka Haal Janane Ki Nafi Kyon Ki Gayi Halake Aayat Wa Ta'arfaham Fi Lahal Al Qaul Me Is Ke Janane Ka Sabut Hai To Is Ka Jawaab Yeh Hai Ke (Ilm E Gaib Ki) Nafi Ki Aayat (Ilm E Gaib Ke ) Sabut Ki Aayat Se Pehle Utari Hai

### Tarjumah

Is Aayat Wa Lat'rafnaham Fi Lahan Al Qaul Ke Bad Koi Bhi Munafik Huzoor Alaihissalam Ki Harqat Me Kalaam Na Karta Tha. Magar Huzoor Alaihissalam Un Ko Pehchan Lete Thy Aur Isi Ke Fasaad Batin Aur Nafaaq Par Daleel Pakde Thy.

Matala Yeh Hua Ke Sawal Me Mazqurah Aayat Me Munafiqeen Ke Haalat Ke Bare Me Ilm Rakhne Ki Nafi Ki Gyi Lekin Baad Me Yeh Aayat Utri Wa Lat'arfanham Fi Lahan Alqaul Aur Is Me Munafiqeen Ke Ahwaal Ko Janane Yani Ilm E Gaib Ka Sabut Hai Nafi Wali Aayat Pehle Utari Aur Sabaat Wali Aayat Baad Me Lehaja Pehle Nafi Wali Aayat Mansukh Ho Gyi

### Aaitraaz 7

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Abdullah Bin Abi Ki Namaz E Janaza Pardai Aur Qameez Bhi Ata Ki Halake Wo Munafiq Tha Agar Apko Is Ke Munafiqaanapan Pan Ka Ilm Hota To Is Ki Namaz Janaza Kyon Padatey ?

### Jawaab

Ek Jung Me Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ke Chacha Hazrat Abbas Radiallaho Ta'ala

## Haque Par Kaun?

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AnhoKi Qameez Phat Gyi Thi Abdullah Bin Abi Ki Qameez Ke Elawa Kisi Ki Qameez Un Ki Naap Ki Na Thi To Abudullah Bin Abi Ki Qameez Hazrat Abbas Ko Pehnai Gyi Jis Ka Badal Utaarne Ke Liye Huzoor Alaihissalam Ny Use Apni Qameez Ata Farmai.

Aur Namaaz E Janaza Padte Ki Wajh Yeh Thi Ke Abdullah Bn Abi Ka Beta Naik Musalmaan Tha Huzoor Alaihissalam Is Ki Diljuh Aur Is Ki Qaum Ki Taleef Qulub Chahte Thy Ta Ke Abdullah Bin Abi Ki Qaum Huzoor Sallayallaihiwsallam Ke Is Fail Se Mutasir Ho Kar Musalmaan Ho Jaye Jis Ka Izhar Khud RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Tha Aur Ap Ke Isi Fail Se Abdulllah Bin Abi Ki Qaum Ke Ek Hazr Log Imaan Bhi Le Aaye.

Lehaja Sabit Hua Ke Nabi E Kareem Abdullah Bin Abi Ke Munafiqana Pan Ke Bare Me Jante Thy Faqat Maslihat Ki Bina Par Namaz E Janaza Padai.

## Aaitraaz 8

Ap Se Qayaamat Ki Baat Puchaty Hai Ke Is Ka Qayaam Kab Hoga ? Apko Ish Ke Zikr Se Kya Wasta Is Ke Ilm Ki Intha Ap Ke Rab Hi Ki Taraf Hai

Parah 30

Ek Aur Jagah Hai

Tujh Se Puchte Hai Goya Ke To Is Ki Talaas Me Nikla Hai Ke Wo Isi Ki Khabar Khas ALLAH Ke Han Hai Lekin Akshar Log Nahi Samjte.

Surah Aaraaf Aayat 187

## Haque Par Kaun?

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Ek Aur Aayat Me Hai

Aap Se Log Qayaamat Ke Mutleeq Puchte Hai Kah Do Ke Ish Ka Ilm Nahi Hai Ke Kab Hogi ? Tum Rasool Sallaulaihiwsallam Ke Liye Qaayamat Ka Ilm Kyon Mante Ho ?

### **Jawaab**

Pehla Jawaab Yeh Hai Ke Yeh Aayat Huzoor Sallallaho Ta'ala Alaihi Wasallam Ko Qayaamat Ka Ilm Ata Farmane Sy Pehle Ki Hai Kyon Ke Kaseer Ahadees Sahih Se Ilm Qaayamat Sabit Hai Aur Ap Ny Qaayamat Ki Nishaaniyah Aur Is Ka Din Bhi Bata Dia Jaisa Ke Piche Ahadees Me Mazqurah Hua Aur Hum Ny Surah Kitab Me Apna Aqeedah Bayaan Kia Tha Ke Huzoor Alaihissalam Ko Tadreejah Yani Ahista Ahisata Ilm E Gaib Ata Hota Rha Au Akhiri Aayat Najil Hone Ke Doraan Ap Ka Ilm Mukmmal Ho Gya.

Dusra Jawaab Yeh Ke Pehli Aayat Me Qayaamat Ke Bare Me Sawaal Karne Walo Ko Jawaab Dene Se Roka Gya Hai Kyon Ke Yeh Ek Makhfi Muaammla Hai Aur Logo Par Is Ka Izhar Karna Mashiyat Aizdi Ki Khilaaf Hai

Tambiyah :

Yaad Rahe Ke Jin Ahadees Mubaarak Me Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ny Ilm Gaib Ki Nafi Farmai Is Ki Wajh Ilm E Gaib Zati Ki Nafi Hai Ya Yeh Batana Maqsud Hai Ke Mera Ilm ALLAH Ta'ala Ke Ilm Ke Baraabar Ya Jayda Nahi Mutlqan Ilm E Gaib Ki Nafi Nahi Ki.

Aur Jin Ahaadees Me Sawal Ke Dauran Un Ke Aap Ne Khamaushi Ikhtiyar Farmai To Ish Ki Wajh Bhi Yeh Thi Ke Ish

## Haque Par Kaun?

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Baat Ka Zahir Karna Durusat Nahi Tha Ya Kisi Aur Maslhiyat Ki Bina Par Aap Khamaus Rahey.

Aur Tishri Baat Yeh Ke Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Tadreeja Yani Ahista Ahista Ilm E Gaib Ata Hua. Jis Waqt Quraan Ki Akhri Aayat Najil Hui Apka Ilm Mukmmal Ho Gya Ap Ko Maakaan Wama Yaqun (Jo Kuch Hua Aur Jo Kuch Qayaamat Tak Hoga) Ka Ilm Ata Kiya Gya.

Lehaja Tamaam Aitraazat Khud Bakhud Dafah Ho Jatey Hai.

## Nooraniyat E Mustafa Sallallaho Ta'ala Alaihi Wasallam

*Teri Nasl E Paak Me Hai Bacha Bacha Noor Ka  
Tu Hai Aain E Noor Tera Sab Garaana Noor Ka*

### Aqeedah E Ahle Sunnat Wal Jamaat

Noor Ke Bare Me Aqeedah E Ahle Sunnat Bayaan Karte  
Hue Hakim Ul Ummat Mufti Ahmad Yaar Kkhan Naeemi  
Rahimahullahu Ta'ala Allay Likhty Hai

ALLAH Ta'ala Haqeeqatan Azali Abdi Zaati Noor Hai  
Ky Khud Zahir Hai Jise Usny Zahir Farma Dia Wo Zahir Ho Gya  
Baki Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ya  
Quraan Shareef Ya Islam Ya Faristein Atai Taur Par Rab Ke  
Banane Sy Noor Hai Ke Isi Ny Unhe Noor Banaya Yah Noor  
Ban Gaye Huzoor Sallallaho Ta'ala Alaihi Wasallam Ky Rab  
Ka Noor Hone Ke Na To Yeh Mani Hai Ke Huzoor Sallallaho  
Ta'ala Alaihi Wasallam Noor Ka Mada Hai Na Na Yeh Ke  
Huzoor Sallallaho Ta'ala Alaihi Wasallam Khuda Ki Tarah Azli  
Abdi Zati Noor Hai Na Yeh Ke Rab Ta'ala Huzoor Sallallaho  
Ta'ala Alaihi Wasallam Me Sarait Kar Gya Hai Tak Ke Shirk  
Wa Kufr Lazim Aaye.

Balke Sirf Yeh Mani Hai Ke Huzoor Sallallaho Ta'ala  
Alaihi Wasallam Bila Wasta Azwajjal Sy Faiz Hasil Karne  
Wale Hai Aur Tamaam Makhluq Huzoor Sallallaho Ta'ala  
Alaihi Wasallam Ke Waste Sy Rab Azwajjal Se Faiz Lene Wali  
Hai. Jaise Ek Chiraag Sy Dusre Chiraag Jala Kar Phir Dusre  
Chiraag Sy Hazaro Chiraag Laga Lo Bareek Sheesha Suraj Ke  
Samne Rakho Ke Wo Chamak Jaye Phir Use Un Sheesha Ki

## Haque Par Kaun?

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Taraf Kar Do Jo Tareek Kothari Me Hai To Is Ke Aks Sy Tamaam Sheesy Jagmaga Jayegy Zahir Hai Ke Pehle Sheesy Me Na To Suraaj Utr Kar Aaya Na Uska Tukda Kat Kar Sheesha Me Sama Gya Balke Sirf Yeh Hua Ke Pehle Sheeshe Ny Bilawasta Suraj Sy Roshni Hasil Ki Aur Baki Tamaam Ny Us Sheeshy Sy Ke Agar Yeh Pehla Sheesha Darmiyaan Me Na Ho To Saari Kothri Wale Sheeshy Tareek Aur Andhere Me Rah Jaye.

## Noor Ki Tareef

## Noor Ki Aqsaam

## Noor Ki Do Kisme Hai 1 Madi Yani Hasi 2 Ma'anawi

## Maadi Ya Hasi

Jaise Chand, Suraj Aur Tare Ke Un Me Jo Roshni Kaifiyat Hoti Hai Use Noor Kahte Hai Aur Yeh Noor Mahsoos Kia Jata Hai.

Baaz Mauqah Par Huzoor Sallallaho Ta'ala Alaihi Wasallam Sy Hasi Noor Ka Bhi Zahoor Hua Hai Jaise Ahadees Mubarak Sy Sabit Hai Ke Jab Ap Sallallaho Ta'ala Alaihi Wasallam Kkoi Qaul Irshaad Farmate To Aap Sallallaho Ta'ala Alaihi Wasallam Ke Dandaan E Mubaarak Sy Noor Niklta Dikhai Deta.

Jaisa Ke Hazrat Ibne Abbass RadiALLAHu Ta'ala Anho Sy Marwi Hai

Hazrat Ibne Abbas Radiallahoh Ta'ala AnhoNy Farmaya Ke RasoolALLAH Sallallahoh Ta'ala Alaihi Wasallam Ke

## Haque Par Kaun?

---

Saamne Ke Do Danto Me Khala Tha Jab Ap Koi Kalaam Irshaad Farmate To Un Dono Danto Ke Darmiyan Noor Ki Trah Niklta Dikhai Deta

Muslim Shareef

Isi Tarah Bukhari Shareef Ki Hadees Me Hai

Aey ALLAH Mere Qalb Me Noor Kar Dy Meri Aankho Me Noor Kar Dy Meri Samaa'at Me Noor Kar Dy Mere Daye Noor Kardy Mere Baye Noor Kardy Mere Uppar Noor Kardy Mere Niche Noor Kar Dy Mere Aagy Noor Kardy Mere Piche Noor Kar Dy Aur Mujhe Sarapa Noor Kardy.

2.

**Ma'anwi :**

Yani Wo Sifat Ke Jiske Zariyeh Jahalat Wa Gumrai Ki Tarikiyon Ko Dur Kia Jaye Yahi Wajh Hai Ke Ilm Ko Bhi Noor Kahte Hai Aur Yeh Noor Mehsoos Nhi Kia Ja Sakta. Isi Tarah Quraan, Deen E Islam Bhi Noor Hai Aur Yeh Noor Ma'anwi Hai.

## Quraan Sy Noor Ka Sabut

Tumhare Pass ALLAH Ka Noor Aaya

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Beshaq Tumharey Pass ALLAH Ki Taraf Sy Noor  
AAYA Aur Roshan Kitab.

Parah 6 Surah Maida Aayat 15

Tashrih



## Haque Par Kaun?

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Is Aayat Kareema Me Noor Sy Muraad Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Zaat E Muqddasa Hai Jaisa Ke Mufseerin E Kiraam Ny Bayaan Farmaya Aur Kitab E Mubeen Sy Quraan Muraad Hai.

Aap Sallallaho Ta'ala Alaihi Wasallam Ka Noor Taaq Me Rakhy Hue Chiraaf Ki Mishal Hai

Uske Noor Ki Mishaal Esi Jaise Ek Taaq Ke Usme  
Chiraag Hai Wo Chiraag Ek Fanoos Me Hai Wo  
Faanoos Goya Ek Sitaara Hai  
Parah 18 Surah Noor Aayat 35

Tashrih :

Ish Aayat Me Bhi Noor Sy Muraad RasoolALLAH Sallaulalihiwsallam Hai Kyon Ke Aayat Me Noor Ki Mishaal Di Jaa Rahi Hai Jab Ke ALLAH Ta'ala Ki Mishaal Koi Cheez Nahi Lehaja Manana Padega Ke Yaha Noor Sy Muraad Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Hi Hai.

Humne Apko Chamkne Wala Suraj Bana Kar Bheja

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِأَذْنِهِ وَ  
سِرَاجًا مُنِيرًا

Aey Gaib Ki Khabar Batane Wale (Nabi) Beshaq  
Humne Tumhe Bheja Hazir Nazir Aur  
Khushkhabri Deta Aur Dar Sunata Aur ALLAH Ki  
Taraf Us Ke Hukm Sy Batlata Aur Chumka Dene  
Wala Aftaab  
Parah 22 Surah Ahjaab Aayat 45,46

Tahsrih :

Ish Aayat E Kareema Me Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Siraajan Munira Yani Chamkane Wala Suraj Kaha Yani Jis Tarah Suraj Apne Noor Sy Pury Aalam Ko Roshan Kiye Hue Hai Isi Tarah Huzoor Alaihissalam Bhi Apne Noor Sy Tamaam Jahano Ko Munwar Kiye Hue Hai Aur Jis Tarah Chand, Taare Suraj Sy Roshni Hasil Kar Rahy Hai Usi Tarah Tamaam Aalam Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Noor Sy Apne Aapko Roshan Kiye Hue Hai.

### RasoolALLAH ALLAH Ka Noor Hai

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

Parah 28 Surah Saff Aayat 8

Aur Ek Jagah Irshaad E Bari Ta'ala Hai

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ

Parah 10 Surah Tauba Aayat 32

Tashrih

In Do Aayat E Mubaarak Me Bhi Noor Se Muraad RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Hai Kyon Ke Kuffar Ny Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Khtam Karne Ke Liye Edi Choti Ka Zor Lagaya Tarah Tarah Ke Mansube Banaye Hizrat Ki Raat Aap Sallallaho Ta'ala Alaihi Wasallam Ko Khatam Karne Ka Faisala Kun Hamla Karne Ke Liye Aap Sallallaho Ta'ala Alaihi Wasallam Ke Ghar Ka Muhasara Kia Lekin ALLAH TA'ALA Ny Har Har Qadam Par Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Hifaazat Farmai

## Haque Par Kaun?

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Aur Ap Sallallaho Ta'ala Alaihi Wasallam      Ke Mishan Ko  
Paaya Yeh Takmeel Tak Pohinchaya

Tashrih

Sharain Farmate Hai Ke Yaha Noor Sy Muraad Hasi Hai  
Jiski RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam    Ny Dua  
Ki.

Ahadees Sy Nooraniyat E Mustafa Sallaualaihiwsallam  
Ka Sabut

ALLAH Azwajjal Ny Sab Sy Pehle Aap Sallallaho Ta'ala  
Alaihi Wasallam    Ke Noor Ko Paida Farmaya

Hazrat Jabeer RadiALLAHu Anho Farmaty Hai Main Ny  
RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam    Ki Bargah  
Me Arz Ki Yaa RasoolALLAH Sallallaho Ta'ala Alaihi  
Wasallam    Mere Maa Baap Ap Sallauallaihwassallam Par  
Qurbaan Ho Mujhein Khabar Dey Ke ALLAH Ta'ala    Ny  
Tamaam Ishiyah Sy Pehle Kis Cheez Ko Paida Farmaya ? Toh  
Ap Sallallaho Ta'ala Alaihi Wasallam    Ny Farmaya Aey Jabir  
RadiALLAHu Ta'ala    Anha Beshaq ALLAH Ta'ala    Ny  
Tamaam Ishiyah Sy Pehle Tere Nabi Sallallaho Ta'ala Alaihi  
Wasallam    Ke Noor Ko Apne Noor Sy Paida Farmaya Phir Yeh  
Noor ALLAH Ta'ala    Ke Qudrat Sy Jaha Chahta Ghumta Tha  
Aur Us Waqt Na Loh Tha Na Qalam Na Jannat Thi Aur Na  
Dozakh Na Faristein Thy Aur Na Aasman Na Suraj Tha Aur Na  
Chand Na Jin Thy Aur Na Insaan Pas Jab ALLAH Ta'ala    Ny  
Irada Kia Ke Makhluk Paida Farmaye To Usny Noor Ke Char  
Hise Kiye Pehle Ish Sy Qalam Dusre Sy Loh Tisrey Sy Ars Aur  
Choty Ko Phir Char Hiso Me Taqseem Kia. Al Musnaf

## **Huzoor Allaysallato Sallam Ke Noor Sy Sui Mil Gayi**

Warid Hua Hai Hazrat Aaisha RadiALLAHu Ta'ala Anha Ki Hadees Me Ke Beshaq Ek Dafah Aap RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ke Sath Ap Sallallaho Ta'ala Alaihi Wasallam Ke Bistar Par Thi Raat Andheri Thi To Achanak Aap RadiALLAH Ta'ala Anha Ke Hath Sy Sui Zameen Par Gir Pardi Pass Wo Sui RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ke Chehra Sy Zahir Hui Pas Hazrat Aaisha RadiALLAHu Ta'ala Anha Ny Ap Sallaulaihiwsallam Ki Paishani Ke Noor Sy Is Sui Ko Pa Liya.

## **Aap Sallallaho Ta'ala Alaihi Wasallam Ka Noor Suraj Ki Roshni Par Galib Aa Zaata**

Hazrat Ibne Abbas RadiALLAH Ta'ala Anhuma Sy Marwi Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ka Saya Nahi Tha Aur Ap Sallallaho Ta'ala Alaihi Wasallam Jab Suraj Ki Roshni Main Khade Hoty Ap Sallallaho Ta'ala Alaihi Wasallam Ka Noor Suraj Ki Roshni Par Galib Aa Jata Aur Jab Chand Ki Roshni Main Khade Hoty To Aap Sallallaho Ta'ala Alaihi Wasallam Ka Noor Chand Ki Roshni Par Galib Aa Jata

Jamah Alwasail Jild 1 Safah 174

Al Wafa Jawali Al Mustafa Safah 408

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ka Chehra E Anwar Chand Ki Tarah Chamkta Tha

Hazrat Abudullah Radiallah Ta'ala AnhoFarmate Hai Ke Main Hajj Ul Wadah Me Shareek Tha Pas Main Makka Me Ek

## Haque Par Kaun?

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Ghar Me Dakhil Hua To Maine Us Me RasoolALLAH Sallaulalihiwsallam Ko Dekha Is Haal Me Ke Aap Sallallaho Ta'ala Alaihi Wasallam Ka Chehra E Anwar Chand Ke Darah Ki Tarah Chamak Raha Tha.

Behqi Shareef

(Hazrat Aaisha Radiallaho Ta'ala AnhoFarmati Hai0 Ke Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ka Chehra E Anwar Tamaam Logo Me Sy Jayda Khubsurat Aur Ap Sallallaho Ta'ala Alaihi Wasallam Ka Rang Sab Sy Jadya Chamakdaar Tha Aur Jo Shaks Bhi Ap Sallallaho Ta'ala Alaihi Wasallam Ke Husn Wa Jamaal Ko Bayaan Karta To Chaudwi Ke Chand Sy Mushabiyat Deta Aur Wo Shaks Kehta Ke Aap Sallallaho Ta'ala Alaihi Wasallam Chand Sy Bhi Jayda Haseen Wa Khubsurat Hai Ap Sallallaho Ta'ala Alaihi Wasallam Ki Rang Chamakdar Aur Chehra E Anwar Noorani Hai Aur Ap Sallallaho Ta'ala Alaihi Wasallam Ka Chehra Chand Ki Tarah Chamkta Hai.

Khsasaeesul Qubra Jild 1, Safah 67,  
Dalail Al Nabuwat Jild 1, Safah 300

Huzoor Allaysallato Sallam Ki Tarah Roshan Chehra Kisi Ka Nahi

Hazrat Ibne Ummar Radiallaho Ta'ala AnhoNy Farmaya Ke Main Ny Aaj Tak Kisiko RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ki Tarah Shakhi, Bahadur Aur Noorani Chehry Wala Nahi Dekha.

Sunnan Dari Jild 1 Safah 33

## Haque Par Kaun?

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RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam  
Andhere Me Bhi Isi Tarah Dekhte Jis Tarah Ujaale Me Dekhte

Hazrat Ibne Abbas Radiallaho Ta'ala AnhoFarmaya Ke  
RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Andheri  
Raat Me Bhi Isi Tarah Dekhte Jis Tarah Din Ke Ujaale Me  
Dekhte Thy.

## **Bujurgaan E Deen Ke Aqaid Nooraniyat Ke Bare Mein**

### **Imaam Fakhrudeen Raji Radiallaho Ta'ala AnhoKa Qeedah**

Aur Ish Aayat (Qad Jaa Aqum Min ALLAHnoor Wa  
Kitaab Mubeen) Main Chand Aqwaal Hai, Pehla Qaul Yeh Hai  
Ke Beshaq Noor Sy Muraad Muhammad Sallallaho Ta'ala  
Alaihi Wasallam Hai Aur Kitab Sy Muraad Quraan E Majeed  
Hai Dusra Qaul Hai Ke Noor Sy Muraad Islam Hai Aur Kitab Sy  
Quraan E Kareem Hai Tisra Qaul Yeh Hai Ke Noor Aur Kitab  
Dono Sy Quraan Muraad Hai Aur Yeh (Yani Akhri Qaul) Zaeef  
Hai Isliye Ke Ataf Magaarat Ko Wajab Karta Hai.

Tafseer Kabeer

Ek Aur Jagah Tehreer Farmate Hai

Beshaq Malaika Alaihissalam Ko Hukm Dia Gya Ke Wo  
Hazrat Adam Alaihissalam Ko Sajdah Kary Uski Wajh Yeh Thi  
Ke Noor E Muhammadi Sallaulalahiwsallam Adam  
Alaihissalam Ki Pushat Mein Tha.

Tafseer E Kabeer Jild 2, Safah 302

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## **Mulla Ali Qari Ka Aqeedah**

(Tehqeeq ALLAH Ta'ala Ke Taraf Sy Noor Aaya) Yani Haq Ko Zahir Karne Aur Batil Ko Mitaane Ke Liye Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Keliye Noor Ka Itlaaq Ish Wajh Sy Kia Gya Ke Aap Sallallaho Ta'ala Alaihi Wasallam Ke Sabab Andero Me Noor Ki Taraf Rahnumai Hasil Hoti Hai

Sarah Shifa Jild 1 Safah 46

Ek Aur Jagah Likhty Hai

Aur Hasil Kalam Yeh Hai Ke Beshaq Noor E Muhammadi SalALLAHu Ta'ala Alaihissalam Apne Abbaa E Kiraam Sy Muntqeel Hota Raha Yaha Tak Ke Hazrat Ibraheem Alaihissalam Ke Pushat Athar Me Khub Zahir Hua.

Sharah Shifa Jild 1, Safah 14

## **Allama Allausi Radiallaho Ta'ala AnhoKa Aqeedah**

Aur Yeh Baat Ba'eed Nahi Ke Noor Aur Kitab Mubeen Dono Sy Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Muraad Liye Jaye Agar Jubani Ke Ataf Ki Tarah Ataf Muraad Lia Jaye Aur Ap Sallallaho Ta'ala Alaihi Wasallam Ki Zaat E Muqdashah Purnoor Aur Kitab Dono Ka Atlaaq Kia Jaye To Bilkul Sahi Hai.

Ruh Ul Ma'aani Jiild 2 Safah 87

Ek Aur Jgah Likhty Hai

## Haque Par Kaun?

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(Tahqeeq ALLAH Ki Taraf Sy Noor Aaya ) Yaani Azeem Noor Aur Wo Yani Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Noor O Ka Noor Hai Aur Nabi Mukhtaar Sallallaho Ta'ala Alaihi Wasallam Hai Aur Hazrat Qatada RadiALLAHu Ta'ala Anha Ka Yahī Mazhab Hai Aur Imaam Jazaaz Ny Bhi Isi Ko Ikhiyaar Kia Hai.

Ruh Ul Mah'aani

### **Allama Khaajin Radiallaho Ta'ala AnhoKa Aqeedah**

Qad Jaa Aqum Min ALLAH Noor

Tahqeeq ALLAH Ta'ala Ki Taraf Sy Tumhare Pass Noor Aaya Yani Muhammad Sallallaho Ta'ala Alaihi Wasallam Aaye ALLAH Ta'ala Ny Ap Sallaulalahiwsallam Ko Noor Is Liye Kaha Ke Aap Sallaulalahiwsallam Ke Jariye Hidayat Hasil Hoti Hai Jis Tarah Andhere Me Roshni Ke Sabab Rahnumai Hasil Hoti Hai

Tafseer Khaajin

### **Allama Nasfi Radiallaho Ta'ala AnhoKA AQEEDAH**

Noor Sy Muraad Muhammad Sallaulalahiwsallam Hai.

Kyon Ke Aap Sallallaho Ta'ala Alaihi Wasallam Ke Sabab Hidaayat Hasil Hoti Hai Jaisa Ky Aap Sallallaho Ta'ala Alaihi Wasallam Ko Siraajan Bhi Kaha Gya Hai

Al Tanjeeel

### **Imaam Jalaaluddin Suyuti Rahimahullahu Ta'ala Allay Ka Aqeedah**



## Haque Par Kaun?

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Tahqeeq ALLAH Ta'ala Ki Taraf Sy Noor Aaya Aur Is Noor Sy Muraad Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Hai.

Tafseer Jalaalain

### **Allama Shawi Maliki Rahimahullahu Ta'ala Ka Aqeedah**

Aur Ap Sallallaho Ta'ala Alaihi Wasallam Ko Noor Sy Musaam Kia Gya Kyon Ke Aap Sallallaho Ta'ala Alaihi Wasallam Aankho Ko Roshni Ata Farmane Wale Hai Aur Un Aankho Keliye Rah E Hidaayat Hai Aur Ap Sallallaho Ta'ala Alaihi Wasallam Har Noor Ki Asal Hai Chaiye Wo Hashi Ho Ya Ma'anvi (Yani Har Maqluq Ny Ap Sy Noor Hasil Kia)

Shawi Shareef

### **Allama Abu Saud Rahimahullahu Ta'alaallay Ka Aqeedah**

Kaha Gya Hai Ke Awal (Yani Noor Sy ) RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ki Zaat E Muqdam Muraad Hai Aur Shani (Yani Kitab Mubin ) Sy Quraan Pak Muraad Hai.  
Tafseer Abi Saudi

### **Imaam Baizaawi Rahimahullahu Ta'ala Ka Aqeedah**

(Tahqeeq ALLAH Ta'ala Ki Taraf Sy Tumhare Pass Noor Aaya) Yani Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Aur Noor Sy Muraad Muhammad Sallallaho Ta'ala Alaihi Wasallam Hai.

Tafseer Behzaawi

**Allama Ismail Haqqi Rahimahullahu Ta'ala Ka Imaam  
Afroz Aqeedah**

Aur Yaad Rakho Beshaq ALLAH Ta'ala Ny Aap Sallallaho Ta'ala Alaihi Wasallam Ko Bahasiyat E Noor Maboos Farmaya Aur Aap Sallallaho Ta'ala Alaihi Wasallam Ny Insaan Keliye Atiya Ilahi Bayaan Karte Hue Farmaya ALLAH Ta'ala Ny Apni Zaat Ko Apne Qaul "ALLAH Noor Alsamaawat W Ala Raz" Main Noor Sy Musaum Farmaya Kyon Ke Arz Wa Sama Zulmat Adam Ma Mustwar Thy Pas ALLAH Ta'ala Ny Sifat Ijaad Sy Unhe Zahir Farmaya Aur Nabi Alaihissalam Ko Noor Farmaya Kyon Ke Wo Pehli Makhluq Jisy ALLAH Ta'ala Ny Noor E Qudrat Sy Zahir Farmaya Noor E Muhammad Sallallaho Ta'ala Alaihi Wasallam Hai. Jis Tarah Aap Sallallaho Ta'ala Alaihi Wasallam Ny Khud Faramay Ke Sab Sy Pehle ALLAH Ta'ala Ny Mere Noor Ko Paida Farmaya Phir ALLAH TA'ALA Ny Ilm Ke Ba'z Anwaar Ko Baa'z Sy Paida Faramaya Pas Jab Aap Sallallaho Ta'ala Alaihi Wasallam Key Noor Sy Maujoodat Zahir Ho Gye To Aap Sallallaho Ta'ala Alaihi Wasallam Ka Naam Noor Rakha Aur Har Wo Shai Jo Aqraab Alyi Ala Bajaad (Ijaad Ke Jayda Kareeb) Ho Wo Ishm Nor Ke Jayda Munasib Hai Kyon Ke Aalam E Arwa Jabke Ijaad Ke Zayda Qareeb Tha To Isi Wajh Sy Usy Alam E Arwa Ka Naam Dia Aur Aalam Alwa Noorani Hai Nisbat E Aalam Safli Ke Pas Noor E Nabi Sallallaho Ta'ala Alaihi Wasallam Jabke Tamaam Maudaat Ki Nisbat Ijaad Ke Jayda Qareeb Hai Lehaja Anwar Ka Naam Sab Sy Jayda Aap Sallallaho Ta'ala Alaihi Wasallam Ki Zaat E Muqdasas Ke Liye Munaasib Hai Isiliye Aap Sallaulalahiwsallam Ny Farmaya Ke Main ALLAH Ta'ala Ky Noor Ki Tazali Sy Paida Hua Aur Momeen Mujh Sy Aur ALLAH Ta'ala Farmata Hai Beshaq Tumahre Pass ALLAH Ki Janib Sy Noor Aaya Hai.

Aur Nabi Alaihissalam Sy Marwi Hai Ke Main Apne Rab Ke Pass Bahaisiyat E Noor E Aadam Alaihissalam Ki Paidaish Sy 14 Hazaar Baras Pehle Maujood Tha Aur Yeh Noor ALLAH Ta'ala Ki Hamd Wa Shana Karta Tha Aur Faristein Is Hamd Sy Tashb Kia Karte Thy Pas Jab Adam Alaihissalam Paida Hue To Yeh Noor Unki Pust Me Rakha Gya.

Aur Ibne Abaas RadiALLAHu Ta'ala Anha Sy Marwi Hai Ke Huzor Nabi Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Ke ALLAH TA'ALA Nay Jab Adam Alaihissalam Ko Paida Farmay To Mujhy Unki Pust Me Zaman Par Utara Phir Unki Pust Ke Zaman Me Kkashti Main Utara Aur Ibrahim Alaihissalam Ki Pust Me Rakha Phir Usi Tarah Mujhy Kareemana Pusto Sy Pakiza Arhaam Ki Taraf Naqal Farmata Raha Yaha Tak Ky Muja Mere Walidain Ki Taraf Bbheja Jo Kabhi Jiana Par Ikhty Nahi Hue.

Tarjumah Tawjiul Bayaan

### **Imaam Shahabuddin Khafaazi Radiallaho Ta'ala AnhoKa Aqeedah**

Pash Agar Tum Samjo To Aap Sallallaho Ta'ala Alaihi Wasallam Noor Ala Noor Hai Kyon Ke Noor Wahi Hota Hai Jo Khud Bhi Zahir Ho Aur Dusro Ko Bhi Zahir Kar Dey.

Naseem Al Riyaaz

### **Hazrat Abdullah Ibne Abbas Radiallaho Ta'ala AnhoKa Aqeedah**

Tahqeeq ALLAH Ta'ala Ki Taraf Sy Tumhare Pass Noor Yani Muhammad RasoolALLAH Sallaualalihiwsallam Aaye.

## **Saahib E Tafseer Madaarik Radiallaho Ta'ala AnhoKa Aqeedah**

Noor Sy Muhammad Sallallaho Ta'ala Alaihi Wasallam  
Hai Kyon Ke AAP Sallallaho Ta'ala Alaihi Wasallam Ke Sabab  
Hi Hidaayat Hasil Hoti Hai Jaisa Ke Aap Sallallaho Ta'ala Alaihi  
Wasallam Ko Siraaj Bhi Kaha Gya.

Tafseer Madarik

## **Imaam Asqalaani Radiallaho Ta'ala AnhoKa Aqeedah**

Farmaya ALLAH Ta'ala Ny Aey Adam Alaihissalam  
Apna Sar Uthayein To Ap Alaihissalam Ny Sar Uthaya To Ars  
Ke Pardo Me Ek Noor Dikha Unhone Arz Ki Aey Mere Rab  
Azwajjal Yeh Noor Kaisa Hai To ALLAH Ta'ala Ny Farmaya  
Yeh Noor Teri Aaulaad Me Sy Ek Nabi Sallallaho Ta'ala Alaihi  
Wasallam Ka Hai Aasmaan Me Iska Naam Ahmad Sallallaho  
Ta'ala Alaihi Wasallam Hai Aur Zameen Me Ish Ka Naam  
Muhammad Sallallaho Ta'ala Alaihi Wasallam Hai. (Aey Adam  
Alaihissalam ) Agar Yeh Na Ho To Main Tujhe Paida Na Karta  
Aur Na Aasmaan Wa Zameen Paida Karta

Mawahib Ladunia Jild 1 Safah 9

Ek Aur Maqaam Par Likhte Hai

Beshaq ALLAH Ta'ala Ny Jab Humare Nabi Muhammad  
Sallaulalihiwsallam Ky Noor Ko Paida Farmaya To Is Noor Ko  
ALLAH Ta'ala Ny Hukm Dia Ke Wo Ambiyah E Kiraam Ke  
Anwar Ko Dekhein Phir ALLAH Ta'ala Ny Nabi E Kareem  
Sallallaho Ta'ala Alaihi Wasallam Key Noor Sy Tamaam

## Haque Par Kaun?

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Ambiyah Alaihissalam Key Noor Ko Dhanp Lia Phir Un Ko ALLAH TA'ALA Ny Bolny Ki Quwat Bakhsi To Unhony Kaha Aey Hamare Rab Azwajjal Kis Ke Noor Ny Dhanp Lia To ALLAH Ta'ala Ny Farmaya Yeh Muhammad Sallallaho Ta'ala Alaihi Wasallam Ka Noor Ahi Agar Tum Un Par Imaan Ley Aao To Main Tumhe Nabi Bana Du.

Mawahib Ladunia

## **Allama Sha Abdul Gani Nablsi Radiallaho Ta'ala AnhoKa Aqeedah**

Tahqeeq Har Shay Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ke Noor Sy Paida Hui Hai Jaisa K Is Bare Me Hadees Sahi Warid Hui Hai.

Hadeeqandiya Sarh Tareeqa Muhammdiyah

## **Imaam Zurqaani RadiALLAHu Ta'ala Anho Ka Aqeedah**

Haqeeqat Muhammad Hi Tamaam Haqaiq Ki Haqeeqat Hai Kyon Ke Haqeeqat Muhammadiyah Ka Sabut Khalaq Wabatiya Main Hai Jo Ke Aain Noor Ahmadi Sallallaho Ta'ala Alaihi Wasallam Hai Jisko Taraf Nabi E Kareem Sallauallaihiwsallam Ny Apne Ish Qaul Sy Irshad Farmaya Ke "Sab Sy Pehle ALLAH Ta'ala Ny Mere Noor Ko Paida Farmaya"

Sarah Mahawahibladuniah

## **Abdul Qadir Jazaari Radiallaho Ta'ala AnhoKa Aqeedah**

## Haque Par Kaun?

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Aur Tahqeeq Yeh Hadees Me Warid Ahi Ke (RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya) Aey Jabir Radiallaho Ta'ala AnhoMakhluq Me Sab Sy Pehle ALLAH Ta'ala Ny Tere Nabi Sallallaho Ta'ala Alaihi Wasallam Ke Noor Ko Paida Farmya.

Al Mawaqeeef

**Allama Yusuf Nibh'haani Radiallaho Ta'ala AnhoKa Aqeedah**

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Noor Thy Pas Jab Aap Sallaualalihiwsallam Dhup Me Ya Chandni Me Chalte To Aap Sallallaho Ta'ala Alaihi Wasallam Ka Saaya Zahir Na Hota Tha.

Wasail E Alwsasol Safh 21

Aur ALLAH Ta'ala Ny Farmaya Ky Wo Yani ALLAH Ta'ala Aasmano Aur Zameeno Ka Noor Hai Hazrat Kaab Ahbaar Aur Ibne Jabir RadiALLAHu Ta'ala Anhuma Ny Farmaya Ke Ish Aayat Main Noor E Shaani Sy Muraad Huzoor Sallauallaihiwwsallam Aur ALLAH Ta'ala Ka Irshaad 'Mishal Noora" Ka Mani Noor E Muhammad Sallallaho Ta'ala Alaihi Wasallam Ki Mishal Hai.

Al Shifa Safah 10

**Allama Qazi Ayaaz Malki Radiallaho Ta'ala AnhoKa Aqeedah**

Aur Ke Jagah Likhty Hai

Aur Tahqeeq ALLAH Ta'ala Ny Quraan Pak Me Aap Sallauallaihiwsallam Ko Is Jagah Ke Elawa Noor Aur Siraaj Ke

## Haque Par Kaun?

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Naam Sy Mausum Farmaya Pas ALLAH Ta'ala Ny Irshaad Farmya Tahqeeq Tumhare Pass Noor Aur Kitab Mubin ALLAH Tlah Ki Taraf Sy Aaya Aur Phir Farmaya Beshaq Hum Ny Aap Sallallaho Ta'ala Alaihi Wasallam Ko Gawah Basharat Dene Wala Air Dar Sunane Waly Aur ALLAH Ta'ala Ke Izan Sy Uski Taraf Dawat Dene Wala Aur Roshan Chiraag Banaya.

Shifa Sfah 10

### **Imaam Qustlani Radiallaho Ta'ala AnhoKa Aqeedah**

Jab ALLAH Ta'ala Ny Makhluk Aur Uske Rizk Ke Mutleeq Irada Farmaya Toh ALLAH Ta'ala Ny Haqeeqat Muhammadiya Sallauallaihiwsallam Ko Anwaar Sadiyat Sy Bargah E Ahdiyat Main Zahir Farmya.

Mawaahibaladunia

### **Allama Muhammad Bin Qasim Radiallaho Ta'ala Anho Ka Aqeedah**

Aur Tahqeeq Ibne Al Mubaarak Aur Ibne Jauzi Ny Hazrat Ibne Abbas Radialalahu Ta'ala Anhuma Sy Riwayat Kia Hai Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Jab Bhi Dhoop Me Kahde Hue Toh Aap Sallallhallaihiwsallam Ka Noor Suraj Par Galib Rahta Aur Jab Chandani Main Khade Hpty To Aap Sallauallaihiwsallam Ka Noor Chand Par Bhi Galib Aa Jata.

Sharah Shamail Muhammadiyah Jild 1 Safah 36

Ek Aur Jagah Likhty Hai

Aur Aap Sallauallaihiwsallam Noor Munir Hai To Ap Sallauallaihiwsallam Ka Saya Kaisy Zahir Ho Sakta Hai.

Sarah Shamail Muhammadiyah Jild 1 Safah 46

### **Abdul Haq Muhadeesh E Delvi**

Behar Haal Huzoor Nabi E Kareem Sallau alaihi wasallam Makhluq Main Sy Awal Hai. (Jaisa Hadees Main Hai) Ke Sab Sy Pehli Cheez Jise ALLAH Ta'ala Ny Paida Farmaya Wo Mera Noor Hai Aur Nabuwat Main Aap Sallallahu Ta'ala Alaihi Wasallam Awal Isiluye Hai Ke Aap Sallallahu Ta'ala Alaihi Wasallam Ny Farmaya Main Us Waqt Bhi Nabi Sallallahu Ta'ala Alaihi Wasallam Tha Jab Hazrat Aadam Alaihissalam Mitti Main Thy.

Madareez Ul Nabuwat

Ek Aur Maqaam Par Likhty Hai

Jaan To Ke Makhluq Main Sy Aur Wasta Khalq Kainaat Wa Hadat Adam Muhammad Sallau Alaihissalam Ka Noor Hai Jaisa Ke Hadees Sahi Main Warid Hua Hai Key ALLAH Ta'ala Ny Sab Sy Pehle Mere Noor Ko Paida Farmaya Aur Baaqi Aalm Alwi Wa Safli Is Noor Sy Paida Farmaya.

Madaareez Ul Nabuwat

Ek Aur Jagah Likhty Hai

Aa Hazrat Sallau alaihi wasallam Ke Isma Main Sy Ek Naam Noor Bhi Hai Aur Noor Ka Saya Nahi Hota.

Madareej Al Nabuwat Jild 1 Safah 21

### **Imaam Bushiri Radiallaho Ta'ala AnhoKa Aqeedah**

TARJUMAH :



## Haque Par Kaun?

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Pash Beshaq Aap Sallallaho Ta'ala Alaihi Wasallam Fazilat Ke Suraj Hai Aur Wo (Yani Ambiyah Alaihissalam ) Aap Sallallaho Ta'ala Alaihi Wasallam Ke Taare Hai Aur Aap Sallaulalahiwsallam Ke Anwaar Ko Logo Ke Liye Andhero Main Zahir Karte Hai.

### Qaseedah Burdah Shareef

## **Imaam Abul Hasan Ash'ri Radiallaho Ta'ala Anho Ka Aqeedah**

Tahqeeq Abulhasan Ash'ari Radiallaho Ta'ala AnhoNy Farmaya Ke Beshaq ALLAH Ta'ala Noor Hai Magar Dusre Anwar Ki Mishal Nhai Aur Nabi E Kareem Salauallaihiwsallam Ki Ruh Anwar Is Noor Ki Tabish Hai Aur Malaika Alaihissalam In Anwaar Ke Phool Hai. Aur Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Makhluq Me Sy ALLAH Ta'ala Ny Pehle Mere Noor Ko Paida Farmaya Aur Mere Noor Sy Makhluq Wagairah Ki Har Shai Ko Paida Farmaya.

Matlah Al Maraat Sarah Dalail Al Aahazrat

## **Shah Abdul Raheem Dehlvi Radiallaho Ta'ala AnhoKa Aqeedah**

Farsh Sy Arsh Tak Aur Ala Faristein Ashfal Ki Jins Sab Ke Sab Haqeeqat Muhadmiyah Sallallaho Ta'ala Alaihi Wasallam Sy Paida Hai Huzoor Sallallaho Ta'ala Alaihi Wasallam Ka Farmaan Hai Sab Sy Pehle ALLAH TA'ALA Ny Mera Noor Paida Kia Aur Agar Aap Sallallaho Ta'ala Alaihi Wasallam Na Hoty T Main Aasmano Ko Paida Na Karta Agar Aap Sallallaho Ta'ala Alaihi Wasallam Na Hoty To Main Apni Rabubiyat Ko Zahir Na Karta.

Alnifaas Raheema

## **Imaam Ibne Hajar Maki Radiallaho Ta'ala AnhoKa Aqeedah**

Beshaq Nabi Kareem Sallallaho Ta'ala Alaihi Wasallam Ke Noor Hone Ke Dalail Me Sy Yeh Hai Ke Jab Aap Sallallaho Ta'ala Alaihi Wasallam Dhoop Aur Chandani Main Chalty Thy To Aap Ka Saya Zahir Nahi Hota Tha Kyon Ke Saya To Kashaf Shi Ka Hota Hai Jab Ke ALLAH Ta'ala Ny Aap Sallauallaihwisalalm Ko Tamaam Jismani Kashaafato Sy Pak Wa Saaaf Farma Dia Aur Aap Sallallaho Ta'ala Alaihi Wasallam Ko Khalis Noor Banaya Hai Jiski Wajh Sy Aap Sallallaho Ta'ala Alaihi Wasallam Ka Saaya Zahir Nahi Hota Tha.

Afzalulqara

## **Aqabareen E Deoband Ke Aqaid**

### **Ashraf Ali Thanvi**

(Hadees Pak Ke ALLAH Ta'ala Ny Sab Sy Pehle Mere Noor Ko Paida Farmaya Ke Tashrih Karte Hue Ashraf Ali Thanvi Likhta Hai)

Ish Hadees Muhammad Ka Awal Al Khalq Hona Bawliyat Haqeeqat Sabit Hua Kyon Ke Jin Ishaya Ki Nisbat Riwayat Main Awliyat Ka Hukm Aya Hai Un Ishaya Ka Noor E Muhammad Sallallaho Ta'ala Alaihi Wasallam Sy Mutakhar Hona Is Hadees Ma Mazmoon Hai.

Nashrul Taib

### **Ismail Delvi Ka Aqeedah**

Han Jo Andha Hai Wo Huzoor Sallallaho Ta'ala Alaihi  
Wasallam Ke Noor E Afsha Sy Bekhabar Hai  
Munsab Imaamat Safah 16

Ek Aur Jagah Likhty Hai  
Lekin Barkat Ka Naazil To Is Ka Bayaan Yeh Hai Ke  
Hazrat Ambiyah Alaihissalam Ka Wajod Dunia Ko Chamkany  
Wale Suraj Ki Tarah Jab Iska Noor Dunia Main Phailta Hai To  
Raat Ki Tareeki Dur Ho Jati Hai.  
Mansab Imaamat

### **Rasheed Ahmad Gangoi Ka Aqeedah**

Zaat Paak Sallallaho Ta'ala Alaihi Wasallam Hazrat  
Aadam Alaihissalam Ki Aaulad Main Sy Magar Aahazrat  
Sallaulalhiwsallam Ne Khud Ko Is Tarah Pak Farmaya Ke Aap  
Sallaulalhiwsallam Khals Noor Hogy Aur Khud Haq Ta'ala Ny  
Aap Sallallaho Ta'ala Alaihi Wasallam Ko Noor Farmaya.  
Imadaadul Salook Safah 86

### **Shabeer Ahmad Usmaani Ka Aqeedah**

Shayad Noor Sy Khud Nabi Kareem Sallaulalhiwsallam  
Aur Kitab Mubeen Sy Quraan Muraad Hai.  
Tafseer Usmani Safah 193

### **Rasheed Ahmad Gangoi Ka Aqeedah**

Yeh Baat Mutwatan Sabit Ahi Ke Sarkaar  
Sallaulalhiwasallam Ka Saya Na Tha Yeh Baat Zahir Ahi Ke  
Jo Cheez Noor Ho Uska Saya Nahi Hota.

Imaadad Ul Saluk Safah 86

### **Mustaaq Ahamd Ka Aqeedah**

Tumahre Pass ALLAH Ka Noor Muhammad  
Sallaualahiwsallam Aur Roshan Kitab Quraan Shareef Aai.  
Tafseer Shanai

### **Gair Muqleed Waheed Ul Zama Ka Aqeedah**

Noor Sy Muraad Hazrat Sallaullaihiwsallam Ya Deen  
Islam Hai.  
Nabuwiyatul Quraan Safah 149

### **Hafeez Lakhwai Ka Aqeedah**

Noor Sy Muraad Muhammad Sallauallihiwsallam Ya  
Islaam Jo Deen Rabbani Hai.  
Tafseer Muhammadi Safah 23

## **Aaitraaz Ke Jawaabat**

Huzoor Sallaualalihwsallam Ki Nooraniyat Par Baaz  
Aaitraaz Karte Hai Jinke Jawaabat Hakeem Ul Ummat Ii  
Tashneef Risala Noor Sy Liye Gaye Hai Mulhja Ho

### **Aitraaz 1 ;**

Huzoor Nabi E Kareem Sallaualalihwisammm Nahi Kyon  
Ke Rab Ta'ala Ny Farmaya  
Tarjumah

Farma Do Ke Main Tum Jaisa Bashar Ho

## Haque Par Kaun?

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Jab Huzoor Sallallaho Ta'ala Alaihi Wasallam Bashar Hue To Noor Na Hue Bashriyat Aur Nooraniyat Jamah Nahi Ho Sakti

### **Jawaab**

Huzoor Nabi E Kareem Sallaulalahiwsallam Noor Bhi Hai Aur Bashra Bhi. Yaani Noori Bashar Hai Haqeeqat Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Noor Hai Aur Libaas Bashri Hai.

Rab Ta'ala Ny Hazrat Jibrail Ke Bare Me Farmaya

Tarjumah : Pash Bheja Uski Taraf Humny Ruh Wo Uske Samne Ek Tandurast Bashr Ke Rup Main Zahir Hua.

Hazrat Jibrail Alaihissalam Faristha Hai Noor Hai Aur Hazrat Mareeyam Alaihissalam Ke Pass Bashri Saqal Main Zahir Hue Is Waqt Is Bashri Shaqal Ko Jo Sy Nooraniyat Sy Alhija Nahi Ho Gye Sahaba E Kareem Alhim Ridwaann Ny Hazra Jibrail Alaihissalam Ko Bhashri Saqal Main Dekha Siya Zulfain, Safed Libaas, Aankh, Naak, Kaan, Wagairah Maujod Hai Uske Bawjod Bhi Wo Noor Thy.

Maloom Hua Ke Faristein Is Ke Bawjood Noor Bhi Hoty Hai. Garz Yeh Ke Nooraniyat Bashriyat Ki Zeed Nahi.

### **Aaitraaz 2 :**

Agar Huzoor Sallaulalahiwsallam Noor Hai To Khaty Pite Kyon Hai Unki Aaulad Kyon Hoti Hai Aur Chahe Ke Sare Sayyed Noor Ho.

### **Jawab :**

Kisi Aayat Yad Hadees Me Nahi Ke Noor Ki Aaulaad Nahi Hoti Agar Hai To Paish Karo Fariston Ki Aaulad Na Hona Is Liye Hai Ke Wo Faristein Hai Fariston Ke Aaulaad Nahi Hum Huzoor Sallaualalihwisallam Ko Noor Mante Hai Farista Nahi Mante Yeh Tamaam Sawaalat Is Surat Main Ho Saktey Hai Jab Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Bashriyat Ka Inkar Kia Jata Huzoor Sallallaho Ta'ala Alaihi Wasallam Noor Bhi Hai Bashr Bhi Hai Aur Yeh Tamaam Awraaz Insani (Yani Aaulaad Janana Wagaira0 Bashriyat Ke Hai Nooraniyat Ke Nahi Huzoor Salaulalihiwsallam Bashar Main Aadam SALaihissalam Ki Firah Hai Aur Unki Aaulad Ahi Aaur Nooraniyat Me Aadam Alaihissalam Ki Asal Hai.

Noor Main To Aaulad Janana Nahi. Imaan Noor Hai Momin Noorani Hai Ilm Noorani Hai. Nabuwatr Noor Hai, Nabi Noorani Hai, Uske Bawjood Momeen Ki Aaulad Ki Aaulad Jinanti Log Noorani Hogy Hurain Noor Hai Magar Hadees Shareef Sy Sabit Hai Baaz Jannati Aaulad Ki Khawaish Karegy Aur Unhe Aaulad Bhi Hogi.

Farmao Agar Noor Ki Aaulaad Nahi Ho Sakti Toh Un Jannati Logo Ki Aaulaad Kaisy Hogi ?

### **Aaitraaz : 3**

Hadees Shareef Main Hai Ke Nabi E Kareem Sallaualalihiwsallam Yeh Dua Mangty Thy Ke Aey ALLAH Meri Aankh Main, Kaan Main, Gosht Main, Hadi Main Noor Kar Aur Mujhe Noor Bana Dey Ab Agar Huzoor Sallaualalihiwsalalm Khud Noor Pehle Hi Noor Thy To Is Dua Ki Kya Wajh Thi Noor To Wo Banaya Jta Ho Jo Pehle Sy Noor Na Ho.

**Jawaab**

Is Ke Do Jawab Ahi Ek Ilzami Aur Dusra Tahqeeqi

Ilzami Jawaab Toh Yeh Hai Ke Ap Humesa Dua Manty Hai "Aey ALLAH Hume Sidha Rasty Ki Hidaayat Dy To Kya Aap Ish Waqt Gumhrah Thy Jab Aap Pehle Hi Hidaayat Par Hai Phir Hidaayat Kyon Mang Rahy Hai ?

Rab Azwajjal Farmata Hai  
Yeh Quraan Parhez Garo Ko Hidaayat Dene Wala Hai  
Aey Imaan Walo Imaan Lao

Batao Jo Pehle Hi Parhezgar Ban Chuke Hai Unhe Hidaayat Dene Ke Kya Mahni ? Aur Jo Pehle Hi Imaan La Chuke Un Ke Imaan Laane Ki Kya Mahni ?

Tahqeeq Jawaab Yeh Hai Ke Huzoor Anwar Sallallaho Ta'ala Alaihi Wasallam Ka Yeh Dua Mangna Ke Khuda Wande Mere Aankh, Kaan, Wagariah Main Noor Kar Dey Ummat Ko Taleem Dene Ke Liye Hai Nooraniyat Par Qaim Rahne Ki Dua Hai.

**Aaitraaz 4 :**

Agar Huzoor Sallauallahiswasallam Noor Hai To Aap Sallauallahiswasallam Aaulad Aadam Kaisy Hue Noor Kisi Ki Aaulad Nahi Hota. Huzoor Sallallaho Ta'ala Alaihi Wasallam Ko Isiliye Admi Kaha Jata Hai Yani Ap Adam Waly.

**Jawaab**

Hum Pehle Arz Kar Chuke Hai Ke Huzoor Sallallaho Ta'ala Alaihi Wasallam Bashar Bhi Hai Aur Noor Bhi Noorani

## Haque Par Kaun?

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Bashar Hai Zahiri Jism Shareef Bashar Hai Aur Haqeeqat Noor Hai Aulaad Adam Alaihissalam Hona Is Jism Bhasri Ki Sifat Hai Lekin Haqeeqat Ke Lehaj Sy Huzoor Sallallaho Ta'ala Alaihi Wasallam Sare Aalam Ki Asal Hai Aur Sara Aalam Huzoor Sallauallahwisalam Sy Hai.

### **Aitraaz : 5**

Agar Huzoor Sallallaho Ta'ala Alaihi Wasallam Khuda Azwajjal Ka Noor Hai To Aap Sallallaho Ta'ala Alaihi Wasallam Bhuk Pait Par Pathar Kyon Bandhty Thy Aur Aap Sallallaho Ta'ala Alaihi Wasallam Ko Bichu Ka Zehar Kyon Asar Kia Aap Sallallaho Ta'ala Alaihi Wasallam Par Jadu Kyon Chal Gya Baaz Paigambro Ko Kufaar Ny Qatl Kaisy Kar Dia Jung Ohad Main Huzoor Sallallaho Ta'ala Alaihi Wasallam Ka Daant Mubaarak Kyon Saheed Hua Kya Noor Bhi Bhuka Ho Sakta Hai Kya Noor Par Zehar Asar Kar Sakta Hai ?

### **Jawaab**

Yeh Aur Is Qism Ke Sadha Aitraaz Jab Pad Sakty Thy Ke Hum Unki Bashariyat Ka Inkar Karte Hai Hum To Kahty Hai Ke Huzoor Sallallaho Ta'ala Alaihi Wasallam Noor Bhi Hai Aur Bashar Bhi Kabhi Bashariyat Ki Sifaat Aap Sallallaho Ta'ala Alaihi Wasallam Par Zahir Hoti Hai Kabhi Nooraniyat Ke Rab Ta'ala Ny Ap Sallallaho Ta'ala Alaihi Wasallam Ko Tamam Sifaat Ka Jamah Bana Kar Bheja. Agar Adat Khana Na Mulhija Kary To Shikam Mubaarak Par Pathar Bhi Bandhein Gy Aur Bhuk Ke Aashaar Bhi Numdaar Hogy Lekin Agar Roz E Wisaal Main Roza Ki Niyyat Sy Khana Chordhein To Khwa Mahno Na Khaye Koi Ashar Nahi Waha Bashariyat Ka Zahoor Tha Aur Yaha Nooraniyat Ka Jalwagari Hai.



## Haque Par Kaun?

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Yaha Bichu Ke Zahar, Talwaar Aur Aag Ny Ashar Dikhaya Magar Meraaj Ki Raat Dozakh Ke Sair Farmai Waha Aag, Saanp Bichu Sab Kuch Maujood Magar Kisi Ka Ashar Na Hua Wo Bashriyat Thi Yeh Nooraniyat Hai Aj Isha Alaihissalam Sadiya Salo Sy Aasmaan Par Zinda Maujood Hai Jaha Na Hua Na Khana Na Pina Magar Zinda Hai Yeh Zindgi Nooraniyat Ka Zahoor Hai.

### **Aaitraaz : 6**

Agar Huzoor Sallallaho Ta'ala Alaihi Wasallam Noor Hai Aur Har Jagah Hazir Wa Nazir Hai To Chaiye Kisi Jagah Andhera Na Hua Kary Ke Har Jagah Roshni Ho Lehaja Ya To Huzoor Noor Nahi Ya Har Jagah Hazir Wa Nazir Nahi.

### **Jawab**

Ish Sawaal Ke Do Jawaab Hai Ilzami Dusra Tahqeeki

Jawaab Ilzami Yeh Hai Ke Rab Ta'ala Noor Hai Aur Har Waqt Humare Sath Hai Magar Har Jagah Roshni Nahi Hoti.

Quraan Shareef Noor Hai Aur Ghar Me Rehta Hai Magar Roshni Nahi Hoti Faristein Noor Hai Aur Humare Sath Rahty Hai Magar Unki Roshni Nahi Padti

Ab Batao Ke Ya To Rab Ta'ala Humare Sath Nahi Hai Ya Wo Noor Nahi. Isi Tarah Ya To Faristein Aur Quraan Humare Pass Nahi Ya Wo Noor Nahi Ab Unke Bare Me Kya Kahogy ?

Jawaab Tahqeeki Yeh Hai Kee Noor Do Qism Ka Hai Noor Hasi Aur Noore Mahnwi

## Haque Par Kaun?

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Noor Hasi Ke Liye Mehsoos Hona Zaroori Hai

Magar Noor Ma'anvi Ko Dekhne Ke Liye Qudsiya Wali Aankhein Chaiye.

Agar Andha Aftaab Ko Na Dekhe To Use Chaiye Ke Dekhne Walo Sy Sun Kar Use Noor Maan Le Isi Tarah Quwat Qudsiyah Wale Aauliyah ALLAH Noor E Muhammad Sallaulalhiwsallam Ko Dekhty Hai Mehsoos Karte Hai Un Se Sun Kar Quraan Ko Man Kar Huzoor Sallauallahwisalalm Ko Noor Man Le.

*Tera Masnad Naaz Hai Arsh E Bari Tera Mehram E Raaz Hai  
Ruh E Ameen*

*Tuhi Sarware Har Do Jahan Hai Shaha Tera Mishal Nahi Hai  
Khuda Ki Kasam*

Nabi Sallallaho Ta'ala Alaihi Wasallam Humari Tarah Bashar Nahi Hai

*Jab Sy Dekha Hai Libaas E Bashri Main Tumko*

*Har Faristein Ki Tamanna Hai Ke Insaan Hon Jao*

## Aqeedah E Ahle Sunnat Wa Jammāt

Humara Aqeedah Hai Ke ALLAH Ta'ala Ny Ambiyah Alaihissalam Ko Jins Bashar Aur Nauh E Insan Main Mab'h'oos Farmaya Hai Lekin Ambiyah Alaihissalam Islam Ki Bashriyat Beshumar Fazail W Kmaalat Par Mustmil Hai Aur Humare Nabi Pak Sahib E Laulaak Sallaulalhiwsallam Bashriyat Aur

## Haque Par Kaun?

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Nooraniyat Dono Ke Jamah Hai Chunche Humare Nazdeek Aap Sallallaho Ta'ala Alaihi Wasallam Noori Bashar Wa Bemishal Bashar Hai.

Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Apne Jaisa Bashar Yaa Bada Bhai Kahna Beadabi Gustakhi Hai Saaqika Ummatiyon Ky Kufaar Ny Ambiyah Alaihissalam Ko Apne Jaisa Bashar Kaha To Un Par Waheed Aai,

Haqem Ul Ummat Mufti Ahmad Yaar Khan Naeemi Rahimahullahu Ta'ala Farmate Hai

Nabi Jins Bashar Main Aty Hai Aur Insaan Ho Hoty Hai Jin Ya (Mahaz) Bashar Ya Farista Nahi Hoty Yeh Duniyawī Ahkaam Hai Warna Bashariyat Ki Ibtada Aadam Alaysalam Sy Hui Kyon Ke Wo Hi Abu Bashar Hai Aur Huzoor Sallallaho Ta'ala Alaihi Wasallam Khud Farmate Hai Main Us Waqt Bhi Nabi Tha Jab Adam Alaihissalam Pani Aur Mitti Ke Darmiyaan Thy.

Us Waqt Huzoor Sallallaho Ta'ala Alaihi Wasallam Nabi Hai Bashar Nahi Sab Kuch Sahi Lekin Un Ko Bashar Kah Kar Pukaarna Ya Huzoor Sallauallahīwisallam Ko Ya Muhammad Sallauallahīwisalam Ya Aey Ibrahim Ke Baap Ya Ey Bhai Wagera Barabari Ke Alfaaz Sy Yaad Karna Haraam Hai Aur Agar Tauheen Ki Niyyat Sy Pukara To Kafir Hai Alamgeeri Wagera Kitab Fiqah Main Hai Ke Jo Shaks Huzoor Sallauallahīwisalam Ko Ya Mard Tauheen Ki Niyyat Sy Kahe To Kafir Ha Balke Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ya HabibALLAH Sya Safi Ul Mazlemin Sallallaho Ta'ala Alaihi Wasallam Wagera Azmaat Ke Kalimaat Sy Yaad Karna Lazeem Hai.

## **Ambiyah Alaihissalam Ko Apni Tarah Bashar Kahna Kuffaar Ka Tareeqa Hai**

Irshad E Bari Ta'ala Hai

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرُكَ إِلَّا بَشَرًا مِثْلَنَا

Tau Uski Qaum Ke Sardar Jo Kafir Hue Thy Bole  
Hum Toh Tumhe Apni Hi Jaisa Admi Dekhte Hai

Tashrih : Ish Aayat Kareema Ki Wajaahat Karte Hue Maulana Naemundeen Muraabadi Rahimahullahu Ta'ala Likhte Hai Ish Gumhrahi (Yani Nabi Ko Apne Jaisa Bhasar Kahne) Main Boht Si Ummatein Mubtlaha Ho Kar Islam Sy Mehroom Rahe Quraan Kareem Jaabajaa Unke Tazkire Hai Is Ummat Main Bhi Boht Sy Badnaseeb Sayed Ul Ambyah Sallallaho Ta'ala Alaihi Wasallam Ko Bashar Kahte Hai Aur Humsari Ka Khayal Fasid Rakhte Hai ALLAH Ta'ala Unhe Gumrahi Se Bachaye.

## **Hazrat Nuh Alaihissalam Ki Qaum Ke Kuffaar Ny Aap Ko Apne Jaisa Bashar Kaha**

Irshad Hota Hai

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَالْآخِرَةِ وَاتَّرفُهُمْ فِي  
الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا

Aur Bole Is Qaum Ke Sardar Jihone Kuffr Kia Aur  
Aakhirat Ki Hazri Ko Jhutlaya Aur Humne Unhe  
Dunia Ki Zindgi Main Chain Dia Ke Yeh To Nahi  
Magar Tum Jaisa Admi Jo Tum Khate Ho Usi

Main Se Khata Hai Aur Jo Tum Pite Ho Usi Main  
Sy Pita Hai.

Ish Aayat Ki Tashrih Karte Hue Maulana Naeemuddin Muraadabadi Rahimahullahu Ta'ala Likhte Hai (Kuffar Ny Samjah Ke) Agar Yeh (Yani Hazrat Nuh Alaihissalam ) Nabi Hoty To Malaik Ki Tarah Khane Pine Sy Pak Hooty Un Batin Ke Andho Ny Kamalate Nabuwat Ko Na Dekha Aur Khane Pin Ke Ausaaf Dekh Kar Nabi Ko Apni Tarah Bashar Kahne Lagy.

Jaisa Ke Aajkal Baaz Logo Ny Nabi Sallauallaihiwsallam Kke Khane Pine Wagera Ke Aausaaf Dekh Kar Apni Tarah Bashar Samjah Lia Aur Huzoor Sallaualaihiwsallam Ke Kamaalat E Nabuwat Par Aankhein Band Kar Li.

**Firon Ny Hazrat Musa Wa Hazrat Haroon Alaihissalam Ko Apny Jaisa Bashar Kaha**

Quraan Main Isrshad Hota Hai

Firon Aur Uske Darbaay O Ki Tarah Toh Unhony  
Guroor Kia Aur Wo Log Galba Paye Hue Thy To  
Boley Kya Hum Imaan Le Aaye Apne Jaise Do  
Admiyon Par.

Sabit Hua Ky Nabi Ki Shaan Wa Azmat Main Tanqeed Karke Use Apne Jaisa Bashar Kahna Firon Aur Uske Perokaro Ka Tareeka Hai.

**Kufaar Ny Hazrat Saleh Alaihissalam Ko Apni Tarah Bashar Kaha**

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا الْآخِرَةِ وَآثَرُفُهُمْ فِي  
الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ  
مِمَّا تَشْرَبُونَ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ

Aur Bole Ish Qom Ke Sardar Jinhony Kufr Ia Aur  
Aakhirat Ki Hazri Ko Jhutlaya Aur Hum Unhe  
Dunia Ki Zindgi Main Chain Dia Ke Yeh Toh  
Nahin Magar Tum Jaisa Admi Jo Tum Khate Ho  
Usi Main Sy Khata Hai Aur Jo Tum Pite Ho Usi  
Me Sy Pita Hai Aur Agar Tum Kisi Apne Jaise  
Admi Ki Ita'at Karo Jab Tum Zaroor Gate Me Ho  
Parah 18 Surah Momin

Tashrih :

Hazrat Saleh Alaihissalam Ki Qaum Ny Ap Allysallam  
Ke Khany Pine Ko Apne Khane Pine Par Qayaas Karke Ap  
Alaihissalam Kp Apne Jaisa Bashar Kaha Aur Halaak Hue Bad  
Qismati Sy Aaj Bhi Isi Tarah Ki Ek Qaum Paida Ho Chuki Hai  
Jo Huzoor Alaihissalam Ke Khane Pine Chalne Phirne Shadi  
Wagera Karne Ko Apne Af'aal Par Qayaas Karke Aap  
Alaihissalam Ko Apne Jaisa Bashar Aur Bardah Bhai Kahte Hue  
Nazar Aati Hai

**Sab Sy Pehle Shaitaan Ny Nabi Ko Bashar Kaha**

قَالَ لَمَّا كُنْ لِاسْجَدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٣٣﴾

Tashrih

## Haque Par Kaun?

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Ish Aayat Kareema Me Shaitaan Mardud Ny Hazrat Adam Alaihissalam Ko Tanqees Taur Par Bashar Kaha Aur Ap Alaihissalam Ky Andar Naqaas Dhundh Dhundh Kar Bashar Kaha Toh ALLAH Ta'ala Ny Ishy Esa Raindaga Kia Ke Humesa Ke Liye Maloon Wa Ma'tub Ho Gya Lehaja Nabi Ko Bashar Kahne Wale Shaitaan Sy Ibrat Hasil Kary.

Asha'haab Qarih Ke Kufaar Ny Ambiyah Alaihissalam Ko Apni Tarah Bashar Kaha

### Tarjumah

Jab Hum Ny Unki Taraf Do (RASOOL) BHEJE Phir Unhony Jhutlaya To Hum Tisre Nabi Sy Zor Dia Ab Un Se Kaha Hum Beshak Tumhari Taraf Bheje Gye Hai. Kufaar Bole Tum Toh Nahi Magar Hum Jaise Aadmi.

### Tashrih :

Ish Aayat Kareema Me Hazrat Isha Alaihissalam Ny Inta Kia Shahar Ki Taraf Bashny Walo Ki Taraf Apne Teen Sathi Taleegh Deen Ke Liye Bheje To Ahl Inta Kah Ny Unko Apne Jaisa Bhashar Kah Kar Unki Dawat Ko Thukra Dia Jis Par Unhy Azaab E Ilahi Sy Halaak Kar Dia Gya.

### **Khulasa Kalaam**

Un Ayat E Mubaarak Sy Sabit Hua Ke Ambiyah E Kiraam Alaihissalam Ko Apne Jaisa Bashar Kahna Kufaar Ka Tariqa Hai Quraan Kareem Sy Kahi Bhi Sabit Nahi Ky Momin Ny Ambiyah Alaihissalam Ko Apne Jaisa Bashar Kaha Ho.

Lehaja Un Aayat Sy Wo Hazraat Ibrat Hasil Kary Jo Aaj Bhi Nabi Allaysallatosallam Ko Apne Jaisa Bashar Samjty Hai

## Haque Par Kaun?

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Aur Nabi Kareem Sallaulalihiwasallam Ki Zaat Main Naqaas Talash Kar Kya Ap Sallallaho Ta'ala Alaihi Wasallam Ki Azmat Wa Shaan Main Kami Paida Karne Ki Nakaam Koshish Karte Hai.

Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Zaat Paak Bemisal Bashariyat Ke Sath Mutasaf Hai Aur Har Qisam Kay Naqaais Sy Pak Wmanja Hai Uske Sabut Par Quraan Majeed Aur Beshumaar Ahadees Mubaaraka Mojud Hai Chunache Sab Sy Pehle Quraan Pak Lo Ayyat Paish Ki Jayegi Aur Phir Ahadees Mubaaraka Sy Iska Sabut Zikr Kia Jayega.

## **Quraan Sy Huzoor Sallallaho Ta'ala Alaihi Wasallam Ky Bemisl Hone Ka Sabut**

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ko Is Tarah Na Pukaro Jaise Tum Ek Dusre Ko Pukarte Ho

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

Rasool Ky Pukaarny Ko Aapas Me Esa Na  
Thehrao Jaisa Tum Me Ek Dusre Ko Pukaarta Hai

Tashrih : Ish Aayat Kareema Me Aam Bashar Aur Nabi Ke Sath Kalaam Karne Me Wajeh Fark Bayaan Kia Gya Hai Ke Jis Tarah Aam Insaan Ko Apne Jaisa Bashar Jan Kar Use Bardah Bhai Wagera Keh Ke Pukarte Ho Rasool Sallauallaihiwsallam Ko Ish Tarah Mat Pukaro Kyon Ke Rasool Sallallaho Ta'ala Alaihi Wasallam Aam Bashar Ya Mehz Bashar Nahi Balke Rasool Sallallaho Ta'ala Alaihi Wasallam Aur Aam Bashar Me Boht Fark Hai.



Kisi Bashar Me ALLAH Ta'ala Ka Kalaam Sunane Ki Taaqat Nahi Magar Ambiyah Alaihissalam Ko Hai

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ  
رُسُلًا فَيُوحِي بِأَذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ ﴿٥١﴾

Aur Kisi Aadmi Ko Nahi Pohchta Ke ALLAH Us Sy Kalam Farmaaye Magar Wahi Ky Taur Par Ya Yun Ke Wo Bashar Parwa Azmat Ke Udhar Ho Ya Koi Farista Bheje Ke Wo Uske Hukm Sy Wahi Kary Jo Wo Chahe Beshaq Wo Bulandi Wa Hiqmat Wala Hai.

Tashrih : ALLAH Ta'ala Ny Ish Aayat Kareema Me Aam Bashar Aur Nabi Ky Darmiyan Yeh Farq Bayaan Farmaya Ky Aam Bashar Ke Andar Itni Taaqat Nahi Ky Wo ALLAH Ta'ala Sy Hum Kalaam Ho Sake ALLAH Ta'ala Ka Nabi Us Sy Hum Kalaam Hota Hai.

Aur Nabi Ke Hum Kalaam Hone Ki Teen Surtein Bayaan Farmaye Ke Nabi Ya Toh Bara Rasta (Dircet) ALLAH Ta'ala Sy Hum Kalaam Hota Hai Ya Parda Ke Piche Ya Bazariyah Faristein Ke Jaisa Ke Huzoor Nabi Kareem Sallallaho Ta'ala Alaihi Wasallam Ny Apne Rab Azwajjal Sy Bara Rasta Kalaam Farmauya Parda Ki Aunt Me Farista Ke Wasty Sy Bhi ALLAH Ta'ala Sy Kalaam Farmaya. Lehaja Sabit Hua Ke Aam Bashar Aur Nabi Me Boht Fark Hai Aur Koi Nabi Bashar Mehj Nahi Hota Jaisa Ke Baaz Logo Ny Gumaan Kia.

### **Ahadees Sy Bemisal Ka Sabut Tum Me Meri Misl Nahi**

Hazrat Ibne Ummar RadiALLAHu Ta'ala Anhouma Sy Mrwi Hai Ke Beshaq RasoolALLAH Sallallaho Ta'ala Alaihi

## Haque Par Kaun?

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Wasallam Ny Maahe Ramzaan Main Wisaal Ke Rozy Rakhein Toh Sahaba E Kiraam Ny Bhi Waisaal Ky Rozy Rakhein Suruh Kar Diye Toh Huzoor Sallallaho Ta'ala Alaihi Wasallam Ny Unko Manah Kia. Wisal Ky Wo Rozey Hai Jo Bagair Iftaar Ke Rakhein Jaye.

Sahaba E Kiraam Ny Arz Ki Aap Bhi Toh Wisaal Ke Razoy Rakhe Hai, RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam

Ny Farmaya Main Tumhari Tarah Mishal Nahi Ho Kyon Ke Mujhe Khilaya Aur Pilaya Jata Hai.

Muslim Shareef Kitaab Ul Siyaam

### **Mera Rab Mujhe Khilata Pilata Hai**

Hazrat Abu Huraira Sy Riwayat Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam

Ny Wisaal Ky Rozy Rakhny Sy Mana Farmaya To Musalmano Main Sy Ek Shaks Ny Arz Ki Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam

Aap Bhi Toh Wisaal Ke Rozy Rakhtein Hai. RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Tum Me Sy Meri Mishal Kon Hai.

Beshaq Rab Azwajjal Mujhe Khilata Pilata Hai.

Tashrih : Wisaal Ka Roza Esa Roza Hai Jis Me Iftaar Nahi Hota Aur Musalsal Raat Din Roza Ki Halat Main Rahna Padta Hai. Sarkaar Sallallaho Ta'ala Alaihi Wasallam Baaz Aauqaat Wisaal Ka Roza Rakhte To Sahaba E Kiraam Ny Bhi Aap Ki Ita'at Main Roza Wisaal Rakhna Suruh Kar Dia. Jis Sy Kamzori

## Haque Par Kaun?

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Galib Aai Aur Jamaat Ke Sath Namaaz Padna Dhuswaar Ho Gya  
Jamaat Main Kami Ko Dekh Kar Huzoor Nabi E Kareem  
Sallallaho Ta'ala Alaihi Wasallam Ny Wajh Dariyaafat Farmai  
Toh Maloom Hua Ke Roza Wisaal Ki Wajh Sy Sahaba E Kiraam  
Kamzor Wa Bimaar Ho Gye Hai Jis Ki Wajh Sy Jamaat Main  
Samil Hona Duswaar Ho Gya Hai.

Toh Aap Sallallaho Ta'ala Alaihi Wasallam Ny Apni  
Haqeeqat Bayaan Farmate Hue Sahaba E Kiraam Par Waaz  
Farmaya Ke Khabardar Tum Meri Mishal Nahi Ho Sakte Ke  
Wisaal Ky Rozy Rakho.

Muslim Shareef Kitaab Ul Siyaam

Hazrate Mohtram In Ahadees Mubaarak Main Pyaare  
Aqa Sallallaho Ta'ala Alaihi Wasallam Khud Apne Be Mishal  
Hone Ka Elaan Farma Rahe Hai . Aur Sahaba Ny Bhi Apko  
Bemishal Tasleem Kia Yahi Wajh Thi Ke Sari Zindgi Kisi  
Sahabi Ny Aap Sallallaho Ta'ala Alaihi Wasallam Ko Apne Jaisa  
Bashar Ya Apna Bhai Nahi Kaha.

## **Huzoor Sallallaho Ta'ala Alaihi Wasallam Ky Bemishal Jism E Anwar Ki Khusbu Mubaarak**

Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Azeem  
Shifaat Main Sy Ek Shifat Pakiza Khusbu Hai Yeh Aap  
Sallallaho Ta'ala Alaihi Wasallam Ki Zati Khusbu Thi Bagair  
Dusri Kisi Kharzi Khusbu Ke Istmaal Kiye Aur Koi Khusbu Aap  
Sallallaho Ta'ala Alaihi Wasallam Ki Khusbu Ka Muqabla Nahi  
Kar Sakti Thi Hazrat Anas Radiallaho Ta'ala AnhoRiwayat  
Karte Hai Mainy Har Ek Khusbuh Ko Sunga Hai Khawa Mushk  
Ho Ya Ambar Lekin Koi Khusbu Bhi Huzoor Sallallaho Ta'ala  
Alaihi Wasallam Sy Bardh Kar Hargeez Na Thi.

Aur Aasim Ki Walida Utba Bin Farqasalmi Radiallaho Ta'ala AnhoKi Jujiyat Main Hum Char Aurtein Thi Aur Hum Main Sy Har Biwi Zayda Sy Zayda Khusbu Laga Kar Utba Ke Pass Jane Ki Koshish Karti Thi Lehaja Hum Sab Boht Khusbu Istimaal Karti Thi Bawjud Is Ke Hum Main Sy Kisi Ki Khusbu Bhi Utbaa Radiallaho Ta'ala AnhoKi Khusbu Ka Muqabla Na Kar Sakti Thi Jab Ke Utba Radiallaho Ta'ala AnhoSif Itna Karte Thy Ke Tail Ko Apne Hath Sy Chhu Kar Apni Darhi Par Maltay Thy Phir Bhi Unki Khushbu Hum Sab Sy Bardah Kar Hoti Thi Utba Radiallaho Ta'ala AnhoBahar Jaty Thy Aur Log Kahte Thy Ke Bawjud Iske Ke Hum Khusbu Istimaal Karte Hai Utba Radiallaho Ta'ala AnhoKhusbu Sy Bardah Kar Koi Khusbu Nahi Toh Aasim Ki Walda Kahti Hai Ky Maine Ek Roza Utba Radiallaho Ta'ala AnhoSy Kaha Ky Kya Wajh Hai Humari Khusbu Tumhari Khushbu Par Galib Nahi Ati Jab Ke Hum Khushbu Istimaal Karte Hai.

Utba Radiallaho Ta'ala AnhoNy Farmaya Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam KY WAQT MAIN MUJHE Garma Ke Dane Nikly Thy Mainy Bargah Risalat Main Arz Ki Shikaayat Ki Take Aap Sallallaho Ta'ala Alaihi Wasallam Ilaaj Farma Dey Aap Sallallaho Ta'ala Alaihi Wasallam Ny Mujhe Kadpe Utarny Ky Liye Hukm Farmaya Mainy (Satr E Aaurat Ke Elawa) Kapde Utar Diye Aur Ap Sallallaho Ta'ala Alaihi Wasallam Ky Rubaru Beth Gya Aap Sallallaho Ta'ala Alaihi Wasallam Ny Apna Hath Mubaarak Mere Jism Par Mala Us Waqt Sy Meri Pust Aur Pet Sy Yeh Khusbu Jari Ho Gyi.

Hazrat Anas Radiallaho Ta'ala AnhoSy Yeh Bhi Riwayat Manqul Hai Ky Jab Koi Sahaba Radiallaho Ta'ala AnhoAap Sallallaho Ta'ala Alaihi Wasallam Ki Bargah Ki Hazri Ke Liye

## Haque Par Kaun?

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Jata To Aap Sallallaho Ta'ala Alaihi Wasallam Ghar Main Maujood Na Hoty Toh Jis Rah Sy Huzoor Sallallaho Ta'ala Alaihi Wasallam Kahi Gye Hoty Us Rah Sy Khusbu Aya Karti Lehaja Wo Sahabi Radiallaho Ta'ala AnhoUsi Rah Par Chala Jata Aur Jo Koi Bhi Madinah Taiba Ki Galiyon Main Sy Guzr Raha Ho Khawa Khusbu Pata Wo Jaan Jata Tha Ke Ish Rasta Sy Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Guzr Rahe Hai Aur Abhi Tak Madina Taiba Ki Galiyah Daro Diwaar Sy Khusbu Ati Hai.

Ish Tarah Sy Hazrat Samra Radiallaho Ta'ala AnhoSy Riwayat Hai Ke Aap Sallallaho Ta'ala Alaihi Wasallam Ny Apna Hath Mubaarak Mere Chehre Par Phera Pash Mainy Aap Sallallaho Ta'ala Alaihi Wasallam Ke Hath Sy Thandak Aur Khusbu Pai Jisy Ke Abhi Aap Sallallaho Ta'ala Alaihi Wasallam Ny Apna Hath Tablla Attar Sy Bahar Nikala Hai Aur Jo Koi Bhi Aap Sallallaho Ta'ala Alaihi Wasallam Sy Masafa Karta Tamaam Din Apne Hath Sy Khusbu Pata Rahta Aur Jis Kisi Bache Ke Sar Par Aap Sallallaho Ta'ala Alaihi Wasallam Apna Hath Pherte Wo Bacha Tamaam Bacho Me Aap Sallallaho Ta'ala Alaihi Wasallam Ki Khushbu Ki Wajh Sy Mumtaaz Aur Mahroof Ho Jata Tha.

### **Bemisl Lohaab E Dahan**

Shaikh Abdul Haq Mohdees Dehlvi Rahimahullahu Ta'ala Allayn Farmaty Hai Ky

Aap Sallallaho Ta'ala Alaihi Wasallam Ka Lohaab E Dahan Shiksta Halo Aur Ushaaq Ke Liye Shifa Tha Roz E Khaibar Ali Murtaza Radiallaho Ta'ala AnhoKi Aankho Main Luhaab E Dahan Lagaya Aur Wo Theek Ho Gye Ek Dol Pani

## Haque Par Kaun?

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Sarkaar Sallallaho Ta'ala Alaihi Wasallam Ky Samany Laya Aur Aap Sallallaho Ta'ala Alaihi Wasallam Ny Wk Gunt Bhara Aur Quli Kardi Do Bhara Is Dol Ke Pani Ko Kuwey Main Udela Gya To Kuwy Sy Qasturi Ki Tarah Khusbu Phail Gayi.

Hazrat Anas Radiallaho Ta'ala AnhoKy Ghar Main Kuwe Main Aap Sallallaho Ta'ala Alaihi Wasallam Ny Apna Lohaab E Dahan Dala Toh Wo Madeenah Taiba Ke Tamaam Kuwo Sy Zayda Shair Tha.

Ek Dafah Kuch Shair Khuwaar Bacho Ko Aap Sallallaho Ta'ala Alaihi Wasallam Ke Samne Laya Gya Aap Sallallaho Ta'ala Alaihi Wasallam Ny Apna Lohaab E Dahan Un Ke Muho Main Dal Dia Wo Isi Tarah Shairaab Ho Gaye Ke Wo Tamaam Din Unhony Doodh Na Piya.

Ek Din Imaam Hasan Muztaba Radiallaho Ta'ala AnhoBarde Pyaase Thy Aap Sallallaho Ta'ala Alaihi Wasallam Ny Apni Jubaan Mubaarak Un Ke Muh Main Daali Wo Jubaan Ko Chusre Rahe Uske Baad Sara Din Shairaab Rahe.

Hazrat Qatada Radiallaho Ta'ala AnhoKi Aankh Ka Dhela Baahar Nikl Aya Toh Aap Sallallaho Ta'ala Alaihi Wasallam Ny Us Dhele Ko Apni Jagah Rakh Par Esa Luhaab E Dahan Lagaya Key Hazrat Qataada Radiallaho Ta'ala AnhoFarmate Hai Ke Ish Aankh Sy Pehle Kabhi Dikhai Nahi Deta Tha Jitna Aap Sallallaho Ta'ala Alaihi Wasallam Ke Luhaab E Dahan Lagane Ke Baad Dikhai Deta Hai.

Hazrat Raafah Radiallaho Ta'ala AnhoKi Taang Toot Gyi Aap Sallallaho Ta'ala Alaihi Wasallam Ny Lohab E Deahan Lagaya Taang Dubara Jud Gyi Hazrat Abubakar Sideeq

## Haque Par Kaun?

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Radiallaho Ta'ala AnhoKi Zahar Khurda Aerdi Par Luhaab E Dahan Lagaya Zahar Ka Asar Fauran Khatam Ho Gya.

Hazrat Salma Radiallaho Ta'ala AnhoKi Tooti Pindali Ko Lohaab Sy Jordh Dia.

Hazrat Jabir Radiallaho Ta'ala AnhoKi Dawat Taa'am Main Hadiya Ke Andar Lohaab Mubaarak Dala Toh Esi Barkat Hui Ky Panch Sat Bando Ka Khana Pury Lashkar Ny Khaya .

Qisa Hudaibiyah Main Hai Ky 1400 Aadmi Thy Aur Hudaibiyah Ka Kuwa 50 Bakriyon Ko Pani Pilany Ky Kabil Na Tha Pas Logo Ny Ish Main Pani Khich Lia Aur Ish Main Ek Qatra Bhi Na Chordah Pas Aa Hazrat Sallallaho Ta'ala Alaihi Wasallam Kuwy Ki Ek Janib Beth Gaye Pani Ka Ek Dol Nikala Gya Aap Sallallaho Ta'ala Alaihi Wasallam Ny Ish Sy Wuju Kia Aur Ish Main Aap Sallallaho Ta'ala Alaihi Wasallam Ny Luhaab E Dahan Dala Aur Dua Farmai Pas Pani Josh Mar Mar Kar Upar Ko Uthany Laga Sab Logo Ny Apne Unt Ko Pani Pilaaya.

Ek Safar Ky Dauran Pani Nahi Tha Hazrat Qatada Radiallaho Ta'ala AnhoFarmate Hai Ke Dhoop Tez Thi Aur Har Cheez Garam Ho Gyi Thi Hum Ny Arz Kia Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Hum Boja Pyaas Mar Rahe Hai Ap Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Nahi Tum Pyaas Ki Wajh Sy Hargiz Na Marogy Aap Sallallaho Ta'ala Alaihi Wasallam Ny Mujh Sy Chhagal Magwai Uske Muh Par Apna Mub Mubaarak Rakha Hum Nahi Jante Ky Ish Main Luhaab Dahan Phenka Ya Phunk Mari Toh Changal Sy Pani Bah Nikla.

Bemishl Luhaab E Dahan

Ish Baab Main Mash'hur Hadees E Jabir Radiallaho Ta'ala AnhoHai Use Bukhari Aur Muslim Ny Gazwa Khandak Ke Silsila Main Riwayat Kia Hai Hazrat Jabir Radiallaho Ta'ala AnhoKahte Hai Ky Main Apni Biwi Ky Pas Aya Aur Pucha Ke Kya Koi Khane Ki Cheez Hai ? Kyonke Main Ny Huzoor Sallallaho Ta'ala Alaihi Wasallam Ky Chehra Mubaarak Par Bhuk Ky Aasar Dekhen Hai Wo Ek Thela Nikaal Lai Jis Me Ek Sah Jau Thy Aur Ghar Main Ek Bakri Ka Bacha Bhi Tha Main Ny Wo Zabah Kia Aur Meri Biwi Ny Jau Ka Ata Pisa Hai Aap Sallallaho Ta'ala Alaihi Wasallam Mere Ghar Main Kuch Admi Sahaba Main Sy Sath Lekar Tashreef Laye Sarkaar Sallallaho Ta'ala Alaihi Wasallam Ny Awaz Di Ke Aey Ahle Khandak ! Aa Jao Ky Jabir Radiallaho Ta'ala AnhoNy Tumhare Liye Khana Tayyar Kia Hai Aur Aap Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Ky Mere Pohchany Tak Chulhe Par Rakhein Aur Khamir Ko Bhi Ish Tarah Rakhein Uske Baad Aap Sallallaho Ta'ala Alaihi Wasallam Ek Hazaar Sahaba Radiallaho Ta'ala AnhoKo Sath Lekar Aa Gaye Pash Humny Degh Aur Aata Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Samne Rakha Pas Aap Sallallaho Ta'ala Alaihi Wasallam Ny Ish Main Luhaab E Dahan Dala Aur Barkat Ki Dua Ki Aur Mere Biwi Ko Hukm Dia Ke Apne Sath Ek Aurat Lelo Aur Rotiya Pakao Aur Degh Sy Gost Nikalti Raho Lekin Uske Andar Na Jhankna Pas Khuda Azwajjal Ki Qasam Ek Hazaar Admiyon Ny Khana Khaya Aur Shair Ho Gye Lekin Deg Abhi Tak Josh Maar Rahi Thi Aur Khamir Bhi Isi Tarah Baqi Tha.

### **Huzoor Sallallaho Ta'ala Alaihi Wasallam Ka Bemishl Dast E Anwar**

Hazrat Anas Radiallaho Ta'ala AnhoKi Yeh Hadees Bukhari Wa Muslim Main Hai Ky Wo Kahty Hai Ky Mainy



Sarkaar Sallallaho Ta'ala Alaihi Wasallam Ko Dekha Jabky Namaz Asar Ka Waqt Aa Gya Tha Aur Har Taraf Log Pani Ki Talaash Main Thy Lekin Unko Na Milna Tha Sarkaar Sallallaho Ta'ala Alaihi Wasallam Ke Pass Pani Kuch Pani Laya Gya Aap Sallallaho Ta'ala Alaihi Wasallam Ny Apna Hath Pani Ke Bartan Main Rakha Aur Hukm Dia Ke Ish Pani Sy Wuju Karein Main (Yani Hazrat Anas RadiALLAHu Ta'ala Anho) Ny Khud Dekha Ke Sarkaar Sallallaho Ta'ala Alaihi Wasallam Ki Mubaarak Ungliyo Ky Darmiyan Main Sy Pani Ubal Raha Tha Dusrrmi Riwayat Main Aya Hai Ke Ungliyoon Aur Puro Main Sy Pani Niklta Tha. Logo Ny Hazrat Anas Radiallahoh Ta'ala AnhoSy Dariyafat Kia Ky Aap Kitny Aadmi Thy Toh Unhony Bataya Ky Hum Sab 300 Admi Thy.

Bukhari Aur Muslim Main Hazrat Jabir AdALLAHu Ta'ala Anho Sy Riwayat Hai Ke Unhony Kaha Hum Roz E Hudaibiyah Pyaasy Ho Gye Aur Aa Hazrat Sallallaho Ta'ala Alaihi Wasallam Apne Samne Ek Chhagal Sy Wuju Farma Rahy Thy Aur Un Ky Gardagird Log Huzum Kiye Hue Thy Aap Sallallaho Ta'ala Alaihi Wasallam Ny Pucha Ke Tumhara Kya Hal Hai Kyon Aa Khade Hue Ho Unhony Arz Kia Ky Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Humare Pass Wuju Karne Ke Liye Pani Nahi Hai Aur Na Pine Ke Liye Siwaye Is Pani Ke Jo Apke Pass Hai Aa Haarat Sallallaho Ta'ala Alaihi Wasallam Ny Apna Dast Mubaarak Chaagal Main Rakh Dia Pas Pani Ny Chasma Ki Manid Josh Marna Shuru Kar Dia Pas Hum Sab Ny Pani Piya Aur Wuju Kia Logo Ny Hazrat Jabir Radiallahoh Ta'ala AnhoSy Pucha Ke Aap Kitne Admi Thy Unhony Kaha Agar So Hazaar Admi Bhi Hoty Toh Pani Un Ke Liye Kafi Tha Lekin Hum Sirf 1500 Admi Hi Thy Ek Aur Hadees Hazrat Anas Radiallahoh Ta'ala AnhoSy Riwayat Unhony Kaha Ky Hum RasoolALLAH Sallallaho Ta'ala Alaihi

Wasallam Ky Sath Gazwa Tabuk Main Thy Pas Logo Ny Kaha Ky Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Unt Aur Char Paye Sab Pyaase Hai Aap Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Ky Kuch Thoda Pani Maujood Hai Pas Ek Shaks Aap Sallallaho Ta'ala Alaihi Wasallamke Nazdeek Aaya Uske Pass Ek Puraana Mashkiza Main Thodasa Pani Tha. Aap Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Ke Apne Bartan Ly Aao Pas Pani Bartano Main Garne Laga Aur Aap Sallallaho Ta'ala Alaihi Wasallam Ny Apni Hatheli Main Pani Rakh Di.

Hazrat Anas Radiallaho Ta'ala AnhoKahte Hai Ke Mainy Dekha Ke Pani Aap Sallallaho Ta'ala Alaihi Wasallam Ki Ungliyon Ky Darmiyan Sy Nikal Raha Hai Pas Hum Ny Apne Unto Aur Dusre Janwaro Ko Pani Pilaya Aur Baqi Pani Humny Apne Bartano Main Bhar Lia Muslim Shareef Main Hazrat Jabir Radiallaho Ta'ala AnhoHadees Aai Hai Wo Kahte Hai Ke Gazwa Bhuwata Main Thy Aur Humare Pass Siwaye Ek Mashkeeeza Main Chand Qatry Pani Ky Kuch Bhi Na Tha Pas Is Pani Ko Piyale Main Jharda Aur Aa Hazrat Sallallaho Ta'ala Alaihi Wasallam Ny Apni Ungliya Isi Main Dal Diye . Aapki Ungliyon Mubaarak Ky Darmiyan Main Sy Pani Josh Marne Laga Pas Aap Sallallaho Ta'ala Alaihi Wasallam Ny Logo Ko Hukm Dia Ky Pani Pi Le Pas Sab Ny Pani Piya Yaha Tak Ke Shairaab Ho Gye. Aap Sallallaho Ta'ala Alaihi Wasallam Ny Apna Hath Pyaale Sy Nikaal Lia Aur Pyaala Abhi Pani Sy Bhara Hua Tha.

### **Huzoor Sallallaho Ta'ala Alaihi Wasallam Ka Bemishl Paishaab Mubaarak**

Hazrat Anas Radiallaho Ta'ala AnhoSy Riwayat Hai Ke Ek Din RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ghar

Main Tashreef Le Aaye Aur Dopahar Ke Waqt Araam Farmaya Aap Ko Khawaab Main Boht Paseena Aata Tha Meri Walida Um Saleem Radiallaho Ta'ala AnhoNy Aap Sallallaho Ta'ala Alaihi Wasallam Ka Paseena Ek Shishi Main Jamah Karna Shuru Kia Aap Sallallaho Ta'ala Alaihi Wasallam Bedaar Hue Aur Pucha Ke Kya Karti Hai Aey Umme Saleem RadiALLAHu Ta'ala Anha Toh Ume Saleem RadiALLAHu Ta'ala Anha Ny Jawaab Dia Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Yeh Aap Sallallaho Ta'ala Alaihi Wasallam Ka Pasheena Mubaarak Khusbu Ky Taur Par Istimaal Karne Ke Liye Jamah Kar Rhi Hon Kyon Ky Iski Khusbu Sab Sy Bardah Kar Hai.

### **Shaikh Abdul Haq Mohdees Delvi Farmate Hai**

Baaz Hadeeso Main Aya Hai Ke Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Pasheena Mubaarak Sy Gulaab Ka Phool Paida Hua Aur Dusri Jagah Par Aya Ke Meraaj Ki Raat Mere Pasheena Sy Safed Phool Paida Hua Tha Aur Gulaab Ka Phool Jibrail Alaihissalam Ke Pasheena Sy Aur Jard Rang Ka Phool Buraq Ky Paseena Sy Paida Hua Hai.

Neej Riwayat Main Hai Ke Meraaj Shareef Sy Wapsi Par Mere Pasheena Ka Ek Qatra Zameen Par Gir Pada Us Sy Gulaab Phool Paida Hua Jo Koi Chahta Hai Ke Meri Khusbu Ko Sungy Wo Gulaab Ke Phool Sung Ley

Aur Ek Riwayat Main Hai Ke Janb Mere Pasheena Ka Qatra Zameen Par Gira Zameen Hansi Aur Gulaab Ka Phool Ug Aaya.

Aap Sallallaho Ta'ala Alaihi Wasallam Ka Bol Shareef To Boht Logo Ny Dekha Hai Aur Usko Umm Momeein Radiallaho

Ta'ala AnhoNy Paya Bhi Hai Jo Aap Sallallaho Ta'ala Alaihi Wasallam Ki Khidmat Kia Karti Thi Aur Ulma Ny Kaha Hai Ky Raat Ky Dauran Huzoor Sallallaho Ta'ala Alaihi Wasallam Jaha Soya Karte Thy Uske Niche Bartan Rakha Karte Thy Jismain Aap Peshaab Farmaty Thy Ek Shaks Aap Sallallaho Ta'ala Alaihi Wasallam Ny Ish Main Bhol Farmaya Tha Subah Hui Uum Amin RadiALLAHu Ta'ala Anha Ko Farmaya Ky Jo Kuch Ish Bartan Main Hai Ameen Par Undail Dp Pas Is Bartan Main Koi Cheez Na Pai Toh Um Ayman RadiALLAHu Ta'ala Anha Ny Kaha Ky ALLAH Ki Kasam Mujhe Pyaas Lagi Thi To Main Use Pi Lia Tha Huzoor Sallallaho Ta'ala Alaihi Wasallam Mushrukaraye Aur Muh Dhone Ke Liye Kaha Aur Dubaara Esa Karne Sy Manah Farmaya Aur Farmaya Ke Tumhare Paish Main Kabhi Dard Na Hoga.

Baaz Riwayat Main Aaya Hai Ke Ek Shaks Ny Aap Sallallaho Ta'ala Alaihi Wasallam Ka Bol Pi Lia Tha Toh Us Sy Khusbu Aati Thi Aur Iski Aaulaad Sy Bhi Chand Pusto Tak Khusbu Aati Thi. Riwayat Main Hai Ke Log Aap Sallallaho Ta'ala Alaihi Wasallam Ko Bhol Shareef Sy Barkat Hasil Karte Thy

**Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Bemishl Baraaj Mubaarak Sy Khusbu Aati Thi.**

Jab Huzoor Sallallaho Ta'ala Alaihi Wasallam Qaza E Haazat Farmana Chahte Thy Toh Zameen Shaq Ho Jati Thi Aur Aap Sallallaho Ta'ala Alaihi Wasallam Ka Bhol Wa Baraaj Zameen Ke Andar Chala Jata Tha Aur Waha Par Khusbu Mehak Uthati Aap Sallallaho Ta'ala Alaihi Wasallam Ke Baraaj Ko Kabhi Kisi Ny Na Dekha Tha. Hazrat Aisha RadiALLAHu Ta'ala Anha Farmati Hai Ky Aap Sallallaho Ta'ala Alaihi

## Haque Par Kaun?

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Wasallam Istinja Farma Kar Baahar Tashreef Laty Toh Main Waha Hargiz Waha Kuch Na Dekhti Toh Aap Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Y Kya Tu Nahi Janti Ke Jo Kuch Ambiyah Alaihissalam Ke Andar Sy Kharij Hota Hai Use Zameen Apne Andar Utar Leti Hai Pash Is Main Koi Cheez Nahi Dekhi Jati.

Sahaba Allayhim Al Rizwaan Ek Shaks Ny Kaha Ky Ek Safar Main Main Sarkar Sallallaho Ta'ala Alaihi Wasallam Ki Sohbat Main Tha Aap Sallallaho Ta'ala Alaihi Wasallam Ek Maqam Par Qaza E Haazat Ke Liye Aaaye Aap Sallallaho Ta'ala Alaihi Wasallam Waps Tashreef Lane Ke Baad Main Waha Par Gya Jaha Sy Huzoor Sallallaho Ta'ala Alaihi Wasallam Aaye Thy Maine Waha Bhol Wa Baraaj Koi Nishaan Na Paya Waha Kuch Rode Pade Hue Thy Maine Ek Dhela Uthaya Ish Sy Pakeeza Khusbu Aa Rahi Thi.

Huzoor Sallallaho Ta'ala Alaihi Wasallam Ka Pakeeza Wa Be Mishl Khoon Mubaarak

Riwayat Main Hai Ke Log Aap Sallallaho Ta'ala Alaihi Wasallam K Bhol Shareef Aur Lahu Mubaarak Sy Barkat Hasil Karte Thy.

Pehsab Kay Mutliq Piche Byaan Ho Chuka Lahu Shareef Ka Pina Bhi Kai Dafa Hua Hai Un Me Sy Ek Wo Hazaam Tha Jo Aap Sallallaho Ta'ala Alaihi Wasallam Ki Hazamat Banata Tha Is Ny Huzoor Sallallaho Ta'ala Alaihi Wasallam Ko Pachane Lagaye Khoon Nikla Toh Pi Gya Sarkaar Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Tune Khoon Ko Kya Kia Hai Usny Kaha Main Khoon Bahar E Gya Tha Ke Use Peha Kar Do Mainy Na Chaha Ky Aap Sallallaho Ta'ala Alaihi Wasallam

## Haque Par Kaun?

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Ky Khoon Mubaarak Ko Zameen Par Phenku Pas Mainy Use Apne Pet Main Chupa Lia Hai Aap Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Beshaq Tumny Bahana Bana Kar Apne Nafs Ki Hifazat Kar Li Hai Yani Bimariyon Sy Aur Bala Sy.

Riwayat Main Aya Hai Ke Jab Sarkar Sallallaho Ta'ala Alaihi Wasallam Uhad Ke Din Zakhmi Hue Thy Toh Abu Saeed Khundri Radiallaho Ta'ala AnhoKy Walid Malik Bin Sanaan Ny Aap Sallallaho Ta'ala Alaihi Wasallam Ky Jism Shareef Par Jaraahat Ki Ta Ke Zakhmo Ko Mufeed Ho Us Sy Logo Ny Kaha Apne Muh Sy Khoon Ko Phenk Do Ish Ny Kaha Ki ALLAH Ki Qasam Hargiz Zameen Par Nahi Phenkoga Pas Wo Usy Pi Gye Pas Aa Hazrat Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Ky Jo Shaks Kisi Mard Janti Ko Dekhna Chahta Hai Wo Is Aadmi Ko Dekh Le Hazrat Abdullah Bin Zabeer Radiallaho Ta'ala AnhoSy Riwayat Hai Ky Ek Din Aa Hazrat Sallallaho Ta'ala Alaihi Wasallam Ny Hajamat Banawai Pas Sallallaho Ta'ala Alaihi Wasallam Ny Mujhe Apne Khoon Wala Bartan Dia Ke Ish Khoon Ko Kisi Esi Jagah Posheeda Kardo Jah Koi Na Dekhe Pash Maine Use Pi Lia Kyon Ky Is Sy Jayda Posheeda Koi Jagah Mainy Na Paai Huzoor Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Waye Tumhe Logo Sy Aur Waye Logo Ko Tumsy.

Ish Sy Huzoor Sallallaho Ta'ala Alaihi Wasallam Ny Unki Quwat Mardanigi Aur Shuja'at Wa Shahaamat Ki Taraf Ishara Kia Jo Ish Khoon Sy Hasil Hui. Aur Aa Hazrat Sallallaho Ta'ala Alaihi Wasallam Ny Un Sy Us Waqt Farmaya Jab Unhony Khoon Mubaarak Pi Lia Tha Ky "Tumhe Dozakh Ki Aag Mas Na Karegi Siwaye Qasm Ke Liye Jo Haq Ta'ala Ny Khai Hai."

## **Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Bemishaal Mardangi Quwat**

Hazrat Anas Radiallaho Ta'ala AnhoKi Hadees Main Aaya Hai Ky Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ek Raat Ke Duraan Apni Azwajh E Muthara RadiALLAHu Ta'ala Anhan Ke Pass Tashreef Farma Hue Thy Rawi Kahte Hai Mainy Hazrat Anas Radiallaho Ta'ala AnhoSy Dariyafat Kia Aya Aap Sallallaho Ta'ala Alaihi Wasallam Ky Pass Kitni Taqaat Thi ? Hazrat Anas Radiallaho Ta'ala AnhoFarmaya Ke Hum Aaps Main Batein Kia Karte Thy Ky Aap Sallallaho Ta'ala Alaihi Wasallam ALLAH Ta'ala Ny 30 Mardo Ke Barabar Taqat Ata Ki Thi. Yeh Riwayat Bukhari Main Hai Aur Digar Ek Hadees Main 40 Jitni Mardo Ki Taaqat Batai Gyi Aur Ek Janti Mard Ki Taaqat So Mardo Ky Barabar Hoti Hai. Ek Riwayat Main Aya Hai Ke Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Rauf O Raheem Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Ke Jibrail Alaihissalam Khane Ki Ek Deg Le Kar Hazir Us Main Sy Maine Kuch Kha Lia Toh Mujh Main 40 Mardo Ki Taqaat Aa Gayi.

## **Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Bemishl Quwat E Baasra**

Quwat E Baasra (Dekhne Ki Quwat) Ky Aitbaar Sy RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ki Khususiyat Ki Yeh Daleel Hai Ke Aap Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Mere Liye Ruh E Zameen Samet Di Gayi Hai Aur Maine Ish Ke Tamaam Mashaariq Wa Magaarib Ko Dekh Liye.

Neej RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Apni Safo Ko Qayam Karo Aur Mil Kar Khade Ho Kyuon Ke Main Tumhe Pas E Pust Bhi Dekhta Hon Aur Ek Jagah Farmaya Mere Liye Tamaam Aasmaan Aur Zameen Munkshaaf Ho Gye Maine Tamaam Aasmaan Aur Zameen Ko Jaan Lia.

### **RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ki Bemishal Quwat E Samiah**

Rasool ALLAH Sallallaho Ta'ala Alaihi Wasallam Ki Shamaat Tamaan Insano Sy Jayda Thi Kyon Ky Aap Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Aasmaan Char Charata Hai Aur Ish Aur Iska Charcharana Baja Hai Aasmaan Main Ek Qadam Ki Jagah Bhi Nahi Hai Magar Ish Main Koi Na Koi Farista Sajdah Riaj Ho. Ish Hadees Sy Maloom Hua Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Aasman Kecharcharane Ki Aawaj Suni Neej Aap Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Ek Pathar Jahanum Main Giraya Jaa Rha Hai Jo Abi Tak Jahanum Ki Tah Tak Nahi Pohcha Aap Sallallaho Ta'ala Alaihi Wasallam Ny Uski Awaj Suni Ish Quwat Ki Nazir Hazrat Sulemaan Alaihissalam Ko Bhi Ata Ki Gayi Kyuon Ke Unhony Chuti Ki Awaj Suni. Quraan Majeed Main Hai.

Ek Chuti Ny Kaha Aey Chutiyon Apne Apne Bilo Main Dakhil Ho Jao Ke ALLAH Ta'ala Ny Hazrat Sulemaan Alaihissalam Ko Chutiyon Ka Kalaam Sunaya Aur Yeh Quwat Nabi Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Bhi Hasil Thi Kyonky Aap Sallallaho Ta'ala Alaihi Wasallam Ny Baird Aur Unt Sy Kalaam Kia.

### **Aap Sallallaho Ta'ala Alaihi Wasallam Ki Bemishal Quwat Shamah Ki Daleel**



Nabi E Kareem Shama Ki Khushusiyat Par Hazrat Yaqub Allysallam Ka Waqiah Daleel Hai Kyon Ke Jab Hazrat Yusuf Alaihissalam Ny Hukm Dia Ke Meri Qameez Le Jao Aur Hazrat Yaqub Alaihissalam Ke Chehre Par Daal Do Aur Kafila Do Qameez Lekar Rawana Hua Tojh Hazrat Yaqub Alaihissalam Ny Farmaya. Mujhe Hazrat Yaqub Alaihissalam Ki Khusbu Aa Rahi Hai. Hazrat Yaqub Alaihissalam Ny Hazrat Yaqub Alaihissalam Ki Qameez Ki Khusbu Ki Din Ki Musafat Ka Fasla Sy Sug Li.

### **Nabi E Kareem Ki Bemishal Quwat Janiyah**

Nabi Sallallaho Ta'ala Alaihi Wasallam Ky Chakhny Ki Quwat Ki Daleel Yeh Hai Ke Jab Nabi Kareem Sallallaho Ta'ala Alaihi Wasallam Ke Pass Gosht Ka Tukda Bheja Gya Toh Farmaya Ish Me Zehar Mila Hua Hai.

### **Be Mishal Quwat La Mashah**

Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Quwat Lamsah Ki Khususiyat Ki Daleel Yeh Hai Ke Jab Hazrat Ibraheem Alaihissalam Ko Aag Main Dala Gya Toh Wo Aag Un Par Thandi Aur Salaamati Wali Ho Gayi.

Sarah Sahi Muslim

### **Aaitraaz Ke Jawaabat**

Bashriyat E Mustafa Sallallaho Ta'ala Alaihi Wasallam Ke Tehat Chand Aitraazat Kiye Jaty Hai Jinke Jawaabat Mufti Ahmad Yaar Khan Naeemi Rahimahullahu Ta'ala Allay Ki Tasneef Ja Al Haq Sy Mamqul Kia Hai.

## Haque Par Kaun?

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Aaitraaz : Huzoor Sallallaho Ta'ala Alaihi Wasallam Ny Apne Mutliq Farmya Tum Ape Bhai Ka Ahtraam Karo Jis Sy Maloom Hua Ke Huzoor Alaihissalam Humare Bhai Hai Magar Bade Bhai Na Ke Choty .

### Jawaab

Huzoor Sallallaho Ta'ala Alaihi Wasallam Ny Apne Karam Kareema Sy Bataur Tawajah Aur Inksar Farmaya Akhakm Ish Farmane Sy Hum Ko Bhai Kahny Ki Ijaazat Kaisy Mili ?

Ek Badhshah Apni Rihaya Sy Kahta Hai Ke Me Aap Logo Ka Khadeem Ho Toh Rihaya Ko Haq Nahi Ke Badahshah Ko Khadeem Kah Kar Pukary Isi Tarah Rab Ta'ala Ny Irshaad Farmaya Ke Hazrat Sha'aeeb Wa Saleh Wa Hud Alaihissalam Madin Aur Shamud Aur Aadqumo Main Sy Thy Kisi Qum Main Sy Na Thy Yeh Batane Ke Liye Akhaham Farmaya Yeh Kaha Farmaya Ke Un Ki Qaum Walo Ko Bhai Kahne Ki Ijaazat Di Gyi Hai Ambiyah E Kiraam Alaihissalam Ko Barabari Ke Alqaab Sy Pukaarna Haraam Hai Aur Lafz Bhai Barabari Ka Lafz Hai Baap Bhi Gawara Nahi Karta Ke Uska Beta Usko Bhai Kahe.

### Aaitraaz 2 .

Quraan Kahta Hai "Anma Al Momeenin Akhwah " Musalmaan Aap Main Bhai Hai Aur Huzoor Sallallaho Ta'ala Alaihi Wasallam Bhi Momeen Hai Lehaja Aap Sallallaho Ta'ala Alaihi Wasallam Bhi Hum Musalmano Ke Bhai Hue Toh Huzoor Sallallaho Ta'ala Alaihi Wasallam Ko Kyon Na Bhai Kaha Jaye ?

### Jawaab :

## Haque Par Kaun?

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Phir Toh Khuda Azwajjal Ko Bhi Apna Bhai Kaho  
Kyonke Wo Bhi Momeen Hai Quraan Main Hai

Al Momeenin Al Mohimin Al Azeez Al Jabaar Al Mutkbar Ish Aayat Kreema Main ALLAH Ta'ala Ny Apne Aap Ko Momeen Kaha Lehaja Khuda Azwjjal Bhi Musalmaano Ka Bhai Maz'ALLAH Neej Bhai Ki Biwi Bhabhi Hoti Hai Aur Us Sy Nikah Halaal Aur Nabi Sallallaho Ta'ala Alaihi Wasallam Ki Biwi Musalmano Ki Maaye Hai Un Sy Nikah Karna Haraam Hai Lehja Nabi Humare Liye Mishal Walid Houe Walid Ki Biwi Maa Hai Na Ke Bhai Ki Biwi Hum Toh Momeen Hai Aur Huzoor Sallallaho Ta'ala Alaihi Wasallam Aain Imaan. Huzoor Sallallaho Ta'ala Alaihi Wasallam Aur Aam Momeenin Main Sirf Lefz Momeen Ka Istraak Hai Jaise Rab Azwajjal Aur Aam Momeenin Mai Na Ky Haqeeqat Momeen Main.

### Aaitraaz 3

Huzoor Sallallaho Ta'ala Alaihi Wasallam Aaulaad Hai Aadam Alaihissalam Hai Humari Tarah Khate Pite Hai Soty Jagty Aur Guzrte Hai Bimaar Hoty Hai, Maut Aati Hai Itni Bati Me Sharkat Hoty Hue Unko Bashar Ya Apna Bhai Kyon Na Kaha Jaye ?

### Jawaab

Kufaar Ny Kaha Ky Hum Aur Paigam Alaihissalam Bashar Hai Kyon Ky Hum Aur Wo Dono Khane Sone Main Wabsta Hai Andho Ny Yeh Na Jana Ke Anzaam Main Boht Bardah Fark Hai Bhar Aur Shahad Ki Makhi Ek Hi Phool Chusti Hai Magar Ish Sy Zehar Aur Us Se Sehad Banta Hai. Dono Haran Ek Hi Dana Pani Khaty Hai Magar Ek Sy Pakhana Aur

## Haque Par Kaun?

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Dusre Sy Mushk Banta Hai Yeh Yani Aam Bashar Ko Khata Hai Us Sy Paleedi Banti Hai Nabi Kareem Sallallaho Ta'ala Alaihi Wasallam Ke Khane Sy Noor Hota Hai. Yeh Toh Sawaal Esa Hai Jaise Koi Kahe Ke Meri Kitaab Aur Quraan Yaksa Hai Kuyon Ke Yeh Dono Ek Hi Roshanai Sy Ek Kaagaz Par Ek Hi Qalam Sy Likhi Gyi Ek Hi Harf Yahji Sy Dono Bane Ek Hi Paresh Main Chhapi Ek Hi Jald Saziny Bandhi Ek Hi Almari Main Rakhi Gyi Phir Un Main Fark Hi Kya Hai Magar Koi Yeh Bewkoof Bhi Nahi Kahega Ke Un Zahiri Bato Sy Humari Kitaab Quraan Kishra Tarah Kaise Ho Gyi Toh Hum Sahib E Quraan Sallallaho Ta'ala Alaihi Wasallam Ki Mishl Aisy Ho Sakty Hai. Yeh Na Dekha Ky Huzoor Sallallaho Ta'ala Alaihi Wasallam Kay Huzoor Sallallaho Ta'ala Alaihi Wasallam Ka Kalma Pada Jata Hai Unko Meraaj Hui Unko Namaaz Main Salaam Karte Hai Un Par Durood Bhejty Hai Tamaam Ambiyah Wa Aauliyah Rehamullah Unky Khudam Bargah Hai Yeh Aausaaf To Dusre Kya Malaika Ko Bhi Na Mile.

*Nisaar Teri Chehal Pehal Par Hazaar Edein Rabi Ul Awwal*

*Siwaye Iblees Ky Jahan Main Sabhi Toh Khusiyan Mana Rahe  
Hai*

## **Eid E Milaad Un Nabi Sallallaho Ta'ala Alaihi Wasallam**

### **Milaad Shareef Ki Haqeeqat Aur Humara Aqeedah**

Hakim Ul Ummat Hazrat Allama Mufti Ahmad Yaar Khan Naeemi Rahimahullahu Ta'ala Allay Farmate Hai

"Milaad Shareef Ki Haqeeqat Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Pak Ka Waqiah Bayaan Karna, Hamal Shareef Ke Waqi'at , Noor E Muhammadi Sallallaho Ta'ala Alaihi Wasallam Ki Karaamat, Nasab Nama Shareef Sheer Khawargi Aur Hazrat Haleema RadiALLAHu Ta'ala Anha Ke Yaha Parwarish Hasil Karne Ke Waqiat Bayaan Karna Aur Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Naat Pak, Najam Ya Shair Main Padna Sab Ish Ke Tabah Hai Ab Waqiah Wilaadat Khawa Tanhai Main Ho Ya Majlish Karke Aur Najam Main Pad Kar Ya Shair Main Khade Ho Kar Ya Jis Tarah Bhi Ho Ish Ko Milaad Shareef Hi Kaha Jata Jayega.

Note Mehfil E Milaad Munqid Karna Aur Wilaadat Pak Ki Khusi Manana. Uske Zikr Karke Mauqah Par Khusbu Lagana, Gulaab Chidkna, Shairni Taqseem Karna Garz Yeh Ky Khusi Ka Izhaar Jis Jaiz Tareeqah Sy Ho Mustahab Aur Boht Hi Baees E Barkat Aur Rehmat E Illahi Ke Nujul Ka Sabab Hai.

Ab Jashan E Milaad Shareef Ky Sabut Main Chand Aayat Quraan , Ahadees Mubaarak Aur Bujurgaan E Deen Rahimahullahu Ta'ala Allay Ky Nazriyaat Paish E Khimadt Hogy. Aur Aakhir Main Do Mash'hur Aaitraajat Ke Jawaab Bhi Diye Jaiyegy

## Haque Par Kaun?

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ALLAH Ta'ala Haq Baat Samjaney Aur Usy Dil Sy  
Kabul Karke Amal Paira Hone Ki Taufik Marhamat Farmaye  
Aameen

## **Quraan Shareef SE Jashan E Wilaadat Ka Sabut**

### **ALLAH KI Naimatro Ka Charcha Karo**

وَاذْكُرُوا نِعْمَتَ اللَّهِ

Aur Yaad Karo ALLAH Ta'ala Ki Naimat Jo  
Tum Par Hai

Ek Aur Jagah Irshaad Hota Hai

وَأَمَّا نِعْمَةِ رَبِّكَ فَحَدِّثْ

Aur Apne Rab Ki Naimato Ka Khub Charcha Karo

Majeed Irshaad Hota Hai

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾

Tum Farmao ALLAH Hi Ky Fazl Aur Usi Ki  
Rehmat Aur Usi Par Chahe Ky Khusi Kary Wo Un  
Ke Sab Dhan Dholat Sy Behtar Hai

Tashreeh : In Aayat Mubaarak Main ALLAH Ta'ala  
Apny Naimaat Kasheera Aur Rehmat Jaleela Par Khusiyah  
Manane Ka Hukm Dey Raha Hai Aur Huzoor Nabi E Kareem  
Rauf O Raheem Sallallaho Ta'ala Alaihi Wasallam Bhi ALLAH  
Ta'ala Ki Bardi Rehmat Hai.

Jaisa Irshad Hota Hai

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٤﴾

Aur Humne Tumhe Na Bheja Magar Rehmat Sare  
Jahan Ke Liye

Sabit Hua Key Huzoor Sallallaho Ta'ala Alaihi Wasallam  
Ki Aamad Dunia Main Tashreef Aawri Par Khusiyah Manane  
Ka Quraan Huk Dey Raha Hai.

Kyon Ky Saabiqah Aayat Main Huzoor Sallallaho Ta'ala  
Alaihi Wasallam Ky Rehmat Hony Ka Sabut Hai.  
Alhumdullilah Ahle Sunnat Wa Jammat ALLAH Ta'ala Ky Is  
Farmaan Aalishan Par Amal Karte Hue Har Saal Apne Pyaare  
Aqa Madni Mustafa Sallallaho Ta'ala Alaihi Wasallam Ki  
Willaadat Ki Khusiyah Manate Hai.

Momineen Par ALLAH Ta'ala Ka Sab Sy Bardah Ahsaan

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ

Beshaq ALLAH Ka Bardah Ahsaan Hua  
Musalmano Par Ky Un Main Unhe Main Sy Ek  
Rasool Bheja.

Para 4 Surah Al Imraan Aayat 164

Tashrih : Ish Aayat Kareema Main ALLAH Ta'ala Apne  
Mehboob Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Bahsat  
Par Ahsaan Jatla Raha Hai Jis Sy Pata Chala Ke Huzoor Nabi E  
Kareem Sallallaho Ta'ala Alaihi Wasallam ALLAH Ta'ala Ki  
Azeem Naimat Hai Kyon Ky Itni Beshumaar Naimate Ata  
Farmane Ke Bawjood Kisi Naimat Par Ahsaan Jatlaane Ka Zikr  
Nahi Kia. Lekin Jab Apne Habeeb Sallallaho Ta'ala Alaihi  
Wasallam Ki Bahsat Ka Tazkira Kia Toh Ahsaan Jatlaane Ka

## Haque Par Kaun?

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Elaan Ho Rha Hai Lehaja ALLAH Ta'ala Ki Itni Azeem Ul Shaan Naimat Par Khusi Manani Chaiye Na Ke Ghum.

Ambiyah Alaihissalam Ny Bhi Wilaadat Ki Khabarain Di

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

Aur Un Rasool Sallallaho Ta'ala Alaihi Wasallam  
Ki Basharat Sunata Hon Jo Mere Baad Tashreef  
Layegy Unka Naam Ahmad (Sallallaho Ta'ala  
Alaihi Wasallam) Hai.  
Parah 28 Surah Shaf Aayat 6

Tashrih :

Ish Aayat Kareema Sy Sabit Hua Ky Wilaadat E Mustafa Sallallaho Ta'ala Alaihi Wasallam Ky Charche Karna Hazrat Esa Alaihissalam Ki Sunnat Hai Alhumdullilah Aaj Ahle Sunnat Wal Jamaat Bhi Hazrat Esa Alaihissalam Ki Sunnat Par Amal Karte Hue Huzoor Sallallaho Ta'ala Alaihi Wasallam Ka Jashan E Wilaadat Manate Hai.

## Ahadees Sy Jashan E Milaad Ka Sabut

### Jashan E Milaad Par Kafir Ko Bhi In'aam Mila

Pash Jab Abu Lahab Mar Gya Toh Uske Baaz Ahle Khana Ny Use Khawaab Main Buri Halat Me Dekha To Us Sy Pucha Tera Kya Hal Hai Toh Abu Lahab Ny Kaha Mainy Tumhare Baad Koi Bhalai Nahi Pai Lekin Mujhe Us Ungli Sy Pani Dia Jata Hai Jis Sy Maine (HUZOOR Sallallaho Ta'ala Alaihi



Wasallam KI Wilaadat Ki Khusi Main) SHOBIAH KO Azaad Kia Tha.

Bukhari Shareef Jild 2 Kitab Ul Nikah

Tashrih : Ish Hadees Pak Ki Wazahat Karte Hue Mufti Ahmad Yar Khan Naeemi Rahimahullahu Ta'ala Allay Likhte Hai Abu Lahab Hazrat Abdullah Radiallaho Ta'ala AnhoKa Bhai Tha. Uski Londi Shobiah Ny Aakar Usko Khabar Di Ky Aaj Tere Bhai Abdullah Ky Ghar Farzand Paida Hue Usny Khusi Main Us Londi Ko Ungli Ke Ishare Sy Kaha Ke Jaa Tu Aazaad Hai Yeh Sakht Kafir Tha Jis Ki Burai Quraan Main Aa A Rahi Hai Magar Us Khusi Ki Barkat Sy ALLAH Ta'ala Ny Us Par Karam Farmaya Jab Dozakh Main Wo Payasa Hota Hai Toh Apni Us Ungli Ko Chusta Hai Pyaas Buj Jati Hai Halake Wo Kafir Tha. Hum Momin Wo Dushman Tha Hum Unke Bande Bedaam Usny Bhatijy Ke Paida Hone Ki Khusi Ki Thi Na Ky RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ki Hum RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Ki Khusi Karte Hai Toh Wo Kareem Sallallaho Ta'ala Alaihi Wasallam Hai Hu Unke Bhikhari Toh Kya Wo Kuch Na Degy ?

Ish Waqiah Ki Tashreeh Karte Hue Abdul Haq Mohdee Dehlvi Rahimahullahu Ta'ala Allay Farmate Hai "Ish Waqiah Main Milaad Manane Walo Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Ki Khusiyah Manane Walo Aur Milaad Pak Par Maal Kharch Karne Walo Ko Dhood Pilane Ki Wajh Sy Azaad Karne Par Use Inaam Dia Gya Th Us Musalmaan Ka Kya Haal Hoga. Jo Mohbbat E Mustafa Sallallaho Ta'ala Alaihi Wasallam Main Bharpur Hai Aur Mehfil Milaad Par Maal Bhi Kharch Karta Hai.

Madrij Ul Nabuwat Jild 2

**RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam NY BHI  
APNA Youm E Wilaadat Manate**

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Sy Sawal Kia Gya Ky Aap Sallallaho Ta'ala Alaihi Wasallam Peer Ke Di Roza Q Rakhte Hai Toh Aap Sallallaho Ta'ala Alaihi Wasallam Ny Irshaad Farmaya Kyon Ky Usi Din Main Paida Hua Aur Usi Din Mujh Par Quraan Najil Hua.

Sahi Muslim

Tashrih :

Maloom Hua Ky Jashan E Wilaadat Manana Khud Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Sunnat E Mubaarak Hai Kyon Ky Ish Hadees Pak Main RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam APNI Wilaadat Ki Khusi Main Izhar Tashkir Ky Liye Roza Rakhty.

**Jashan E Wilaadat E Mustafa Sallallaho Ta'ala Alaihi  
Wasallam Ki Ibtada**

Baaz Hazrat Kahte Hai Ke Mehfil E Milaad Ki Ibtada Arbal Ke Badshah Abu Saeed Muzfar Ny Ki Aur Yeh Shaks Bht Bada Bd Bakht Aur Fasiq Wa Fajir Tha Abu Saeed Muzfar Ke Zamane Sy Pehle Mehfil E Milaad Ka Kahi Sabut Nahi Lehaja Yeh Biddat Hai

Lekin Hum Kahte Hai Ky Yeh Un Logo Ka Boht Bada Aftra Hai Jab Ke Haqeeqat Sy Dur Ka Bhi Wasta Nahi Mehfil E Milaad Abu Saeed Muzfar Ke Zamane Sy Pehle Bhi Munqid Hoti Thi Jaisa Ke Imaam Asqalani Rahimahullahu Ta'ala Ny Farmaya Ke " Ahle Islam Milaad E Mahine Main Humesa Sy

## Haque Par Kaun?

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Mehfil E Milaad Mustafa Sallallaho Ta'ala Alaihi Wasallam Munqeed Karte Aaye Hai".

Abu Saeed Muzfar Boht Hi Nek Aur Parsa Aur Aasiq E Rasool Sallallaho Ta'ala Alaihi Wasallam Thy Aur Har Saal Mehfil E Milaad Ka Dhoom Dhaam Sy Ahtmaam Karte Thy. Jaisa Ke Hafiz Ibne Kaseer Likhte Hai

Bujurg Aur Nek Badhshaho Aur Azeem Aur Fayaaz Sardaro Main Sy K Saks Abu Saeed Muzfar Badhah Tha Wo Rabi Ul Awal Main Milaad Shareef Karty Thy Uske Sath Sath Wo Boht Zareek, Boht Bahadur Madbar, Parhezgaar Aadil Aur Aalim E Deen. Shaikh Ab Wal Khitaab Wahaih Sy Milaad Shareef Ke Mauju Par Al Al Tanweerfi Maulud Al Basheer Al Nazeernami Ek Kitaab Jis Par Unhony Shaikh Mazkura Ko Ek Hazaar Deenar Inaam Dia. Unki Hukumat Kafi Arsa Tak Qayam Rahi. Aqa Ka Mohasara Karte Hue Wasal Sajaq Hue Unki Seerat Aur Huqumat Boht Umda Thi Jo Log Muzfar Badhshah Ki Mehfil E Milaad Main Shareek Rahe Unka Kahna Hai Ky Ish Mehfil Main 5000 Bani Hui Saria Hoti Thi, Das Hazaar Margya, Ek Laakh Paneer Ki Tikiya , Teen Hazaar Mithai Ki Daulia Aur Unki Mehfil E Milaad Main Boht Bade Bde Ulma, Sufiyah Shareek Hoty Thy. Har Ilaqa Aur Har Qim Ky Mahmano Ke Liye Badshah Mazqurah Ka Dastar Khawan Khula Rahta Tha Wo Har Qisam Ki Ibaadat Main Sadqa Aur Khairaat Karte Thy Harmain Shareefain Ki Ibaadat Par Boht Kharch Karte Thy Aur Milaad Shareef Ki Mehfil Par Har Saal Teen Lakh Deenar Kharch Karte Thy Aur Mehmaan Khana Pr Har Saal Ek Laakh Deenar Kharch Karte Thy ALLAH Ta'ala Badha Muzfar Par Rehmat Kare Jo Sadqaat Wo Khufiyah Taur Par Karte Thy. Unki Taadaad Iske Elawa Hai (Jhizri 63 Main) Arbal Ke Qilah Par Faut Ho Gye Unhony Makkah Mukhrrama Main Madfun Hony

## Haque Par Kaun?

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Ki Wasiat Ki Thi Lekin Puri Na Ho Saki Aur Hazrat Ali Radiallaho Ta'ala AnhoKe Pehlu Main Unhe Madfan Kar Dia Gya.

Al Bidaaya Wal Nihaya Safah 130

Tashrih : Ibne Kaseer Ki Ish Riwayat Sy Maloom Hua Ke Muzfar Badhshah Mehfil E Milaad Ke Ijaad Karne Wale Nahi Thy Balke Ish Riwayat Sy Itna Sabit Hua Ke Aap Mehfil E Milaad Ka Bardi Dhoom Dhaam Ke Sath Ahtmaam Karte Thy Lehaja Sabit Hua Ke Mehfil E Milaad Ka Inqaad Aalm E Ilsam Me Humesa Sy Hota Chala Aa Raha Hai Aur Bujurgo Ka Usi Par Amal Raha Hai.

## Bujurgaan E Deen Ky Nazriyaat

### Imaam Ibne Jazari Ka Nazriyah

Imaam Ibne Jazari Rahimahullahu Ta'ala Allay Ny Ky Abu Lahab Jaisy Kafir Ko Nabi Kareem Sallallaho Ta'ala Alaihi Wasallam Ka Milaad Manane Ki Wajh Sy Jaza Di Gyi Halake Quraan Main Uski Mazmat Aai Hai Toh Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Us Musalmaan Ka Kya Jo Apne Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ka Apni Taqaat Ky Mutabiq Jashan E Wilaadat Manaata Hai Mujhe Ani Ummar Ki Qasam Ke ALLAH Tala Ki Taraf Sy Us Ummati (Jo Wilaadat E Mustafa Sallallaho Ta'ala Alaihi Wasallam Manata Hai) Ke Liye Yahi Jaza Hai Ke ALLAH Ta'ala Use Apny Fazl E Azeem Aur Jannat Naeem Main Daakhil Farmaye. Mawahib Ul Ladunia Jild 1, Safah 27

### Imaam Qustlaani Ka Aqeedah

## Haque Par Kaun?

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Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ky Yaum E Wiladat Ky Mahine Main Ahle Islam Humesa Sy Mehfil Munqid Karte Chale Aaye Hai Aur Usi Mauqah Par Khana Pakte Rhy Aur Shab E Wilaadat Main Mukhtleef Qisam Ki Kairaat Wagera Karte Rahe Hai Aur Sarwar Wa Khusi Krte Rahe Hai Aur Nek Kamo Main Humesa Jaydati Karte Rahe Hai Aur Nabi E Akreem Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Kareema Ke Mauqah Par Qirat Ka Ahtmaam Karte Chale Aa Rahe Hai Jashan E Wilaadat Sy Un Par ALLAH Ka Fazl Hota Raha Hai.

Aur Usi Ke Khawas Sy Yeh Amar Mehboob Hai Ke In'qaad Mehfil E Milaad Is Saal Main Maujab Aman Wa Amaan Hota Hai Aur Har Maqsud Wa Muraad Pane Ke Liye Jaldi Aane Wali Khushhabari Hoti Hai Toh ALLAH Tlah Us Shakhs Par Boht Rehmatein Farmaye Jisny Mah E Milaad Mubarak Ki Har Raat Ko Eid Bana Lia Take Eid E Milaad Us Shaks Par Shakht Tareen Ilat Wa Msibat Ban Jaye Jis Ke Dil Me Marz Wa Inaad Hai.

Mawahib Ladunia 1 Safah 27

## Allama Ismail Haqqi Ka Aqeedah

Imaam Jalaludin Suyuti Rehmatullah Allay Farmate Hai

Ky Humare Nazdeek Musthab Wa Afzal Amal Hai Ke Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Ba Shahadat Pat Tashkra Ka Izhar Kia Jaye.

Ruhul Bayaan Jild 9 Safah 56

## Ibne Hazr Haitami Ka Aqeedah

## Haque Par Kaun?

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Yahi Tahqeeq Ibne Hazr Haitami Farmate Hai Ke Biddat E Hasana Ke Mandub Hone Par Sab Mutfiq Hai Aur Maulood Paak Karna Aur Us Ke Liye Logo Ka Ijtmah Karna Bhi Usi Tarah Biddat E Hasna Hai Yani Acha Tareeka Hai.

Tafseer Ruh Ul Byaan Parah 26

### **Imaam Jalaaludin Suyuti Ka Aqeedah**

Imaam Jalaaludin Suyuti Rahimahullahu Ta'ala Allay Farmate Hai Ke Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ky Pak Par Izhaar E Tashkr Karna Humare Nazdeek Afzal Wa Mustahab Hai.

Ruh Ul Bayan Jild 1 Safah 56

### **Shaikh Zaahir Mohdees Ka Aqeedah**

Rabi Ul Awal Ka Mahina Mamba Anwaar Aur Rehmat Ka Mazhar Hai Aur Beshaq Rabi Ul Awal Ek Esa Mahina Hai K Jis Main Hume Har Sal Khusi Wa Musrat Ke Izhar Ka Hukm Dia Gya Hai.

Jamah Bahar Ul Anwaar Jild 3 Safah 550

### **Abdul Haq Mohdees Delvi Rahimahullahu Ta'ala Allay Ka Aqeedah**

Aur Humesa Sy Ahle Islaam Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ke Milaad Pak Ki Har Mahime Main Mahafil Munqid Karte Aye Hai.

Maasabatu Bis Sunnah Safah 79

Hazrat Shaikh Abdullah Siraaj Hanf Rahimahullahu Ta'ala Allay Ka Aqeedah

Milaad Shareef Padte Jab Sarkaar Do Aalam Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Ba Sahaadat Ka Zikr Aye Toh Us Waqt Khada Hona Bade Bade Aaima Sy Sabit Hai Aaima E Islam Aur Hakaam Ny Kisi Inqaar Aur Rad Ke Bagair Use Bar Qaraar Rakha Hai Lehaja Yeh Masthasan Kaam Hai Aur Hageeqat Yeh Hai Key Un Sy Bad Tahzeem Ka Kon Mashaq Ho Sakta Hai Ish Silsile Me Hazrat Abdullah Bin Masood Radiallaho Ta'ala AnhoKi Riwayat Kafi Hai Farmate Hai Jis Chez Ko Musalmaan Acha Jane Wo ALLAH Ta'ala Ky Nazdeek Bhi Achi Hoti Hai.

Al Mustdarak Ala Al Sahsin Kamar Jild 3 Safah 78

### **Muhamma Abudullah Bin Abdullah Bin Hameed Rahimahullahu Ta'ala Allay Ka Aqeedah**

Milaad Un Nabi Sallallaho Ta'ala Alaihi Wasallam Seerat E Mustafa Sallallaho Ta'ala Alaihi Wasallam Ka Ek Hisa Hai Aur Yeh Baat Maloom Hai Ke Seerat Rasool Sallallaho Ta'ala Alaihi Wasallam Ka Mukammal Ya Kuch Hisa Bayan Karna Musthab Hai Aur Apke Zikr Wiladat Ke Waqt Khada Hona Tazeem Ka Taqaza Hai Aur Shariat Ke Manafi Nahi Hai.

Al Daur Ul Munzim Safah 139

### **Mujjadeed E Alfsani Ka Aqeedah**

Ish Main Kya Harz Hai Ke Agar Mehfil E Milaad Main Quraan Pak Ki Tilawat Ki Jaye Aur Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Naat Mubaarak Aur Sahaba Wa Ahle Bait Radiallaho Ta'ala AnhoKi Shaan Main Qaseedah Pade Jaye.

Maktubaat Dafatar Saum Safah 169

## **Shaikh Zaeed Aldeen Rahimahullahu Ta'ala Allay Ka Aqeedah**

Wali E Kaamil Shaikh Zaeed Al Deen Rahimahullahu Ta'ala Allay Har Jumaarat Ko Chand Man Chaawal Paka Kar RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ko Huzoor Nazrana Paish Karte. Lutf Yeh Hai Ky Chaawal Har Dana Par 3 Martaba Surah Ikhlaas Padi Hoti. Milaad Shareef Ke Ayaam Main Shaikh Mausuf Chaawal Ki Ish Miqdaar Par Har Roz Ek Hazaar Paymana Zayda Karte. Yaha Tak E 12 Rabi Ul Awal Shareef Ko Bara Hazaar Zayda Farmate Andaza Kijiye Ke Un Bara Dino Ka Majmuah Kharh Kaha Tak Pohchta Hoga. Aur Milaad Shareef Ka Langar Kitna Wasih Hoga.

Akhiyar Al Khyar Safah 227

## **Shah WaliALLAH Rahimahullahu Ta'ala Allay Ka Aqeedah**

Makka Mukrrama Main Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ky Milaad Shareef Ke Din Main Aap Sallallaho Ta'ala Alaihi Wasallam Ky Maulood Mubaarak Par Hazir Tha Jis Main Hazireen Nabi Ekarem Sallallaho Ta'ala Alaihi Wasallam Par Darood Pad Rahe Thy Aur Wo Maujizaat Bayaan Karte Thy Jo Aap Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Ba Shahdat Pr Zahir Hue Yeh Main Nahi Kah Sakta Ke Wo Anwaar Mainy Jism Ki Aankho Sy Dekhe Ya Ruh Ki Aankho Sy Maine Tamil Kia Toh Maloom Hua Ke Yeh Anwar Malaika Ki Jaanib Sy Hai (Jo Milaad Shareef Jaise) Ijtima'at Wa Majlis Par Muqrar Hai Aur Maine Dekha Ky (Anwaar E Malaika Aur Anwar Rehmat Ka Baham Akhtlat Hai.)

Fayuz E Al Harmain Safah 27



## **Shah Abdul Azeez Rahimahullahu Ta'ala Allay Ka Aqeedah**

Rabi Ul Awal Shareef Ki Barkat Nab Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Milaad Shareef Sy Hai Jitna Ummat Ki Taraf Sy Sakar Sallallaho Ta'ala Alaihi Wasallam Ki Bargah Main Durood Shareef Aur Ta'amu Ka Hadiya Paish Kia Jata Hai Utna Hi Ummat Par Apki Bakato Ka Nujul Hota Hai.

Fatwa E Azeezi Jild 1 Safah 163

## **Abdul Haq Mohdees E Delvi Rahimahullahu Ta'ala Allay Ka Aqeedah**

Abu Lahab Ka Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Ki Khusi Main Apni Londi Ko Aazaad Karne Ki Wajh Sy Qabar Main Bhi Pani Diye Jane Wale) Ish

Waqiah Main Milaad Shareef Manane Walo Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Shab E Wilaadat Par Khusiyah Manane Walo Aur Milaad Paak Par Maal Kharch Krne Walo Ke Liye Badi Daleel Hai Kyon Ke Abu Lahab Jo Ke Paka Kafir Tha Aur Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Ki Khusi Main Aur Shubiyah Londi Ke Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Dhooth Pilane Ki Wajh Sy Azaad Karne Par Jab Use Inaam Dia Gya Toh Us Musalmaan Ka Haal Kya Hoga Jo Mohbbat E Musatafa Sallallaho Ta'ala Alaihi Wasallam Main Bhar Pur Aur Mehfil E Milaad Par Maal Bhi Kharch Karta Hai.

Lekin Ish Baat Ka Zaroor Khyaal Rakha Jaye Ke Maulood Shareef Awaami Baddato Maslan Gaane Bajaane Aur Haraam Kamo Sy Paak Ho.

## **Abdul Haq Mohdees E Dehlvi Ka Imaan Afroz Aqeedah**

Shab E Milaad Mubaarak Lailtul Qadr Sy Bilah Suba Afzal Hai Isiliye Ky Milaad Ki Raat Khud Sallallaho Ta'ala Alaihi Wasallam Ky Zahoor Ki Raat Hai Aur Shab E Qadr Huzoor Sallallaho Ta'ala Alaihi Wasallam Ko Ata Ki Gyi Hai Aur Zahir Hai Ke Jis Raat Ko Zaat E Muqdas Su Sharf Mila Wo Is Raat Sy Zaroor Afzal Qaraar Paayegi Jo Huzoor Ko Khud Diye Jane Ki Wajh Sy Sharaf Wali Hai Neez Lailtul Qadr Nujul E Malaika Ki Wajh Sy Mushraf Hui Aur Lailtu Milaad Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Zahoor Mubaarak Sy Sharfyaab Hui Isiliye Bhi Ke Lailtul Qadr Main Huzoor Ki Ummat Par Fazl Wa Ahsaan Hai Aur Lailtul Milaad Main Tamam Maujoodat Aalam Par ALLAH TA'ALA Ny Fazl Wa Ahsaan Farmaya Kyon Ke Huzoor Rehmtul Leelalamin Hai Jin Ki Wajh Sy ALLAH Ta'ala Ki Naimatein Tamaam Khalaiq Ahl Shamawat Wa Alarzeen Par Aam Ho Gyi.

Mashabat Yal Santa Safah 78

## Shah Abdul Rahim Ka Aqeedah

Main (Shah WaliALLAH Mohdees E Dehlvi Rehamtullah Allay) Har Saal Ayaam E Maulood Shareef Main Khana Paka Kar Logo Ko Khilaya Karta Tha Ek Saa Qahat Sali Kyuwajh Sy Bhane Hue Chano Ky Siwa Kuch Maysar Na Hua Main Ny Wahi Chane Taqseem Kar Diye Raat Ko Huzoor Sallallaho Ta'ala Alaihi Wasallamki Jiyaarat Sy Mushraf Hua Toh Kya Dekhta Hon Ke Wahi Bhane Hue Chane Huzoor Sallallaho Ta'ala Alaihi Wasallam Ky Samane Rakhe Hue Hai Aur Huzoor Sallallaho Ta'ala Alaihi Wasallam Un Chano Sy Boht Khush Aur Musrwar Hai.

Al Dar Al Shamseen Safah 8

## **Aqabreen E Deoband Ke Nazriyaat**

### **Abdullah Bin Muhammad Bin Abdul Wahab Najdi Ka Aqeedah**

Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Shobiya Jo Abu Lahab Ki Azad Karda Londi Thi Ny Dhoodh Pilaya Jab Shobiya Ny Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Ki Khushkhabri Abu Lahab Ko Di Toh Us Ny Shobiyah Ko Maulood Pak Ki Khushi Main Azaad Kar Dia Abu Lahab Ky Marne Ke Baad Jab Use Khawaaab Main Dekha Gya. Toh Us Sy Pucha Gya Ke Tu Kis Hal Mainn Hai Usny Jawaab Dia Main Jahannum Mmain Hon Lekin Har Peer Roj Mera Ajaab Halka Kardia Jata Hai Aur Apni Ungli Ky Taraf Ishara Karte Hue Kaha Ke Main Us Ko Chusta Ho. ( Jis Sy Pani Milta Hai) Aur Yeh Usi Wajh Sy Hai Ke Jab Shobiyah Ny Mujhe Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Ki Khushkhabari Di Aur Apko Dhoodh Pilaya Tha Toh Mainy Us Khushi Main Use Azaad Kar Dia Tha.

Ibne Jauji Farmate Hai Ke Abu Lahab Jo Ke Kafir Tha Aur Uski Mazmat Quraab Shareef Main Mazqur Hai Jab Usko Wilaadat E Mustafa Sallallaho Ta'ala Alaihi Wasallam Ki Khushi Manane Par Jaza Di Gyi Hai Toh Apki Ummat Ka Wo Musalmaan Jo Wilaadat Par Khushi Manaye Wo Kaisy Mehroom Rah Sakta Hai.

Mukhtsar Seerat Ul Rasool Safah 13

### **Hajji Imadadullah Muhazir Makki Ka Aqeedah**

Aur Musharab Fakir Ka Yeh Hai Ke Mehfil E Milaad Main Shareek Hota Hoon Jariyah Barkaat Samj Kar Har Saal

## Haque Par Kaun?

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Munqeed Karta Hon Aur Qayaam Main Lutf Wa Lajjat Pata Hon.

Faisla Haft Masla Safah 5

Majeed Likhte Hai

Humare Ulma Milaad Shareef Main Boht Tanaza Karte Hai Taham Ulma Jawaaj Ki Taraf Bhi Gye Hai Jab Surat Jawaj Ki Maujood Hai Phir Kyon Esa Tashd Karte Hao Aur Humare Waste Itbah Harmain Kafi Hai Albata Waqt Qayaam Ke Atqaad Taulad Kamna Karna Chaiye Agr Ahtmaal Tashreef Awari Ka Kya Jawy Toh Mazaiqa Nahi Kyn Le Alam Khalq Muqid Bajmaan Wa Makaan Hai Lekin Alam Dono Sy Paak Hai Paish Qadam Ranja Farmana Zaat Ba Barkat Ka Baid Nahi.

Shamail E Imdadiyah

Safah 3

Majeed Likhte Hai

Maulood Shareef Tamaam Ahle Harmain Karte Hai Usi Qadr Humare Waste Hujjat Kafi Hai Aur Hazrat Risaalat Panah Sallallaho Ta'ala Alaihi Wasallam Ka Zikr Kaisy Mazmum Ho Sakta Hai Albata Jaujiyadtiyah Logo Ny Akhtra Ki Hai Na Chaiye Aur Qayaam Ke Bare Me Kuch Nahi Kahlata Han Mujh Ko Ek Kaifiyat Qayaam Main Hasil Hoti Hai.

Shamail E Imdadiyah Safah 47

Ek Aur Jagah Likhte Hai

Agar Kisi Amal Me Awaaraz Gair Mahruh Laahaq Ho Toh Un Awaarj Ko Dur Karna Chaiye Na Yeh Ke Asal Amal Sy Inkaar Kar Dia Jaye Ee Ummoor Sy Inkaar Karna Khair Kaseer Sy Buz Rakhna Hai Jaise Qayaam E Milaad Shareef Agar Bhoja

## Haque Par Kaun?

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Aane Naam Aa Hazrat Sallallaho Ta'ala Alaihi Wasallam Ky Koi Shaks Tazeeman Qayaam Kary Toh Usi Main Kya Kharabi Hai Jab Koi Ata Hai Toh Log Uski Tazeem Ke Waste Khade Ho Jaty Hai Agar Sardar E Aalam Wa Alameen Sallallaho Ta'ala Alaihi Wasallam Ky Isme Giraami Ki Tazeem Ki Gyi Toh Kya Gunah Hua.

Shamail E Imdadiyah Safah 68

## **Maulana Rahimahullahu Ta'ala Muhajir Makki Ka Aqeedah**

Mere Ustad E Kiraam Ka Aur Mera Aqeedah Milaad Shareef Ke Baab Mein Qadeem Sy Yahi Tha Aur Yahi Hai Kr In'qaad E Majlish Milaad Shareef Bashartek Munqraat Sy Khali Ho Jaise Gana Bajaana Aur Kashrat Sy Roshni Behuda Na Ho Balke Riwayat Sahi Ke Mutabiq Zikr Maujizaat Aur Zikr E Wilaadat E Mustafa Sallallaho Ta'ala Alaihi Wasallam Kia Jaye. Aur Bad Uske Agar Ta'am Pukhta Seerni Taqseem Ki Jaye Us Main Koi Harj Nahi Balke Is Zamana Jo Har Taraf Sy Padriyon Ka Shaur Aur Bajaro Main Hazrat Sallallaho Ta'ala Alaihi Wasallam Aur Uske Din Ki Mazmat Karte Hai Aur Dusri Taraf Sy Aar Yeh Log Jo Khuda Unko Hidayat Karte Padriyon Ki Tarah Un Se Zayda Shaur Machate Hai Usi Mehfil Ka In'qaad Un Sharait Ke Sath Jo Maine Upar Kiye Us Waqt Farz E Kifaya Hai.

Musalmaan Bhaio Ko Bataur Nasiyat Kahta Hon Ke Esi Majlish Karne Sy Na Rokeaur Aqwal Beja Munkir Ki Taraf Jo Ta'sab Sy Karte Hai Hargiz Na Iltfaat Kare Aur Ma'ain Youm Main Agr Yeh Aqeedah Na Ky Us Din Ke Siwa Aur Din Jaiz Nahi Toh Kuch Harj Nahi Aur Jowaj Uska Bakhubi Sabit Hai Aur Qayaam Waqt Zikr E Milaad Ke 600 Bars Sy Zamoor Ulma

## Haque Par Kaun?

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Salehin Mutkalmeeen Aur Sufiyah Aur Ulma Mohdiseen Ny Jaiz Rakha Hai.

Anwar Sat'ah Safah 294

## Rasheed Ahmad Gangoi Ka Nazriyah

Nabawar Haq Yeh Hai Aa Harat Sallallaho Ta'ala Alaihi Wasallam Ka Zikr E Wilaadat Karna Aur Aa Sarwar Sallallaho Ta'ala Alaihi Wasallam Ki Ruh Anwar Ko Esaal E Sawaab Karne Ke Liye Fatiah Khwani Karna Insaan Ke Liye Boht Sahadat Ki Baat Hai.

Shifa Al Sail

## Gair Muqled Ke Peshwa Sideeq Hasan Bhopali Ka Aqeedah

(Wilaadat Mubaaraka Ke Bare Mein ) Baaz Ny Kaha Daham (10 Rabi Ul Awal) Aur Baaz Ny Kaha Do Aj Daham (Yani 12 Rabi Ul Awaal Ky Mahina) Ko Ahle Makka Ka Amal Usi Par Hai. Tabi Kaha Roz Do Shamba Wwaj Daham Ko Paida Hue.

Al Shamah Muta Al Azeeryah Safah 70

Majeed Likhty Hai

Ibaarat Sabka Sy Izhar Farah Milaad Nabwi Sallallaho Ta'ala Alaihi Wasallam Par Paya Jata Hai So Jas Ko Hazrat Ke Milaad Ka Haal Sun Kar Fursat Hasil Na Ho Aur Shukr E Khuda Hasul Par Ish Naimat Ka Munkar Hai Wo Musalman Nahi.

## Aitraaz Ke Jawaabat

Aaitraz 1 :

## Haque Par Kaun?

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Jashan E Milaad Manana Biddat Wa Najaiz Hai Kyo Ky Na Toh Yeh Hadees SY Shabit Hai Aur Na Hi Kisi Sahabi Radiallaho Ta'ala AnhoNy Aap Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Ka Din Manaya

### **Jawaab**

Awal Toh Yeh Ky Jashan E Wilaadat Mubaaraka Biddat Nahi Kyon Ke Saabiq Main Hum Ne Quraan Wa Hadees Sy Sabit Kia. Aur Agar Use Biddat Tasleem Kar Bhi Liya Jaye Toh Har Biddat Na Jaiz Wa Haraam Nahi. Balke Baaz Biddat Mustahab Aur Wajeeb Bhi Hoti Hai Lehaja Uske Jawaj Ke Liye Biddat Ke Bare Me Janana Zaroori Hai.

### **Biddat Ki Taareef**

Tarjumah : Imam Navavi Rahatullahallay Farmate Hai Esi Shay Jiski Missal Zamana Sabiq Me Na Ho Use Biddat Kahte Hai Aur Shari'at Me Esi Kisi Chiz Ka Ijazad Karna Jo RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ke Zamaana Aqadas Na Ho Biddat Kahte Hai.

Ek Taarif Ish Tarah Bhi Ki Gyi, “Wo Naya Kaam Zamana Nabvi Ke Baad Ijaad Hua Yeh Aam Hai Ke Ish Naye Kaam Ka Taluq Aaitqaad Se Ho Ya Aamaal Se Ho Deeni Ho Ya Duniyavi

### **Biddat Ki Aqsaam**

Biddat Ki 2 Kisme Hai

1. Biddat E Aaitqadi
2. Biddat E Amali.

Biddat E Aaitqadi : Wo Aqaaid Batila Jo Huzoor Nabi Karim Sallauallahaiwsallam Ki Hayyat Zahiri Ke Baad Ijaad Hue Jaise Devbandiyon Ka Aqeeda.

## Haque Par Kaun?

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Key ALLAH Ta'ala Jhoot Bol Sakta Hai Yaa RasoolALLAH Sallaualaliwsallam Ke Baad Dusra Nabi Aa Sakta Hai Ya Namaz Me RasoolALLAH Khayal Bail Gadhe Wagairah Ke Khayaal Se Badtar Hai.

(Naujubillah Min Jaalik)

Biddat E Amali : Iski 2 Kisme Hai

Biddat E Hasanah Aur Biddat E Siyah

1. Biidat E Hasanah : Wo Naya Kaam Jo Na To Khilaf E Sunnat Ho Aur Naa Hi Kisi Sunnat Ko Mitaane Wala Ho. Jaise Mahfil E Millad Manana Ya Gayaravi Sharif Wa Urs E Bujurgaan E Deen Manana Etc.

2. Biddat E Siyah : Wo Naya Kaam Jo Khilaaf Sunnat Ho Ya Kisi Sunnat Ko Mitaane Wala Ho Jaise Paint Shirt Pahanana.

## Hadees Sy Biddat Ka Sabut

Tarjumah : Jo Saks Islaam Me Ache Tarrike Ko Raaiz Karega Toh Usko Iska Sawab Milega Aur Unka Logo Ke Amal Ka Sawab Milega Jo Iske Baa Dish Ijaad Karda Fahal Ko Ghamjan Rahe Aur Amal Karne Walo Ke Azar Me Kuch Kami Waqai Nahi Hogi Aur Jo Saks Deen E Islam Me Kisi Bure Amal Raaiz Karega Toh Us Par Isi Amal Ko Raaiz Karne Ka Bhi Gunah Milega Aur Un Logo Ke Amal Ka Bhi Jo Iske Baa Dish Tarike Par Chalte Rahe Aur Amal Karne Walo Logo Ke Gunah Me Koi Kami Nahi Ki Jayegi.

Tashrih : Ish Hadees Se Pata Chala Ke Acha Tariqa Ijaad Karne Par Sawab Hai Aur Ishi Ache Amal Ko Biddat E Hasnah Kahte Hai. Aur Jo Bura Amal Ijaad Karega Use Iska Gunah Milega Aur Isi Ko Biddat E Si'ah Kahte Hai.



## Haque Par Kaun?

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Biddat Ki Majeed Wazahat Ke Liye Dekhe Shirk Wa Biidat Ki Sharai Haisiyat.

Mazkura Bala Sawal Ke Swal Ka Khulasa Yeh Hua Key Jashan E Milaad Mustafa Sallallaho Ta'ala Alaihi Wasallam Biidat E Hasna Hai Jo Ke Ek Nihayat Mustahasan Wa Afzal Fahal Hai.

Mehfil E Milaad Main Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ke Sirat Wa Kirdaar , Zikr Wa Naat Ki Mehfil Sajai Jati Hai.

Aur Khub Sadqaaat Wa Khairaat Ka Ahtmaam Hota Hai Wilaadat Ki Khusi Main Jalse Jaloos Ka In'qaad Hota Hai Lehaja Yeh Ek Esa Musthasan Fahal Hai Ke Jis Ka Koi Bhi Muslmaan Aur Aashiq E Mustafa Sallallaho Ta'ala Alaihi Wasallam Sy Labreej Rakhne Wala Inkar Nahi Kar Sakta Magar Jat Dharam Lehja Milaad Shareef Ko Mutlaqan Biddat Kahna Durust Nahi.

## Aaitraaz 2

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat 9 Rabi Ul Awal Ko Hui Aur Apka Wisaal 12 Rabi Ul Awal Ko Hua Chaiye Toh Yeh Tha Ke 12 Rabi Ul Awal Ko Ghum Manaya Jata Lekin Tum Log Khusiyah Manate Ho.

## Jawaab

Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Mubarak 9 Rabi Ul Awal Ko Nahi Balke 12 Rabi

## Haque Par Kaun?

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Ul Awal Ko Hui Aur Ahl E Islaam Ka Is Par Ijma Hai Ky 12 Rabi Ul Awal Hi Ko Paida Hue.

Iske Sabut Main Chand Ulma E Kiraam Ke Nazriyaat Paish E Khidmat Hai.

### **Imaam Qustlaani Ka Nazriyah**

Aur Yeh Baat Mashur Hai Ke Besha Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Baroz E Peer 12 Rabi Ul Awal Ko Hui Aur Muhammad Bin Ishaq Aur Dusre Ulma Ka Bhi Yahi Qaul Hai Aur Ahl Makka Ka Bhi Isi Par Amal Hai Ke Aaj Tak 12 Rabi Ul Awal Ko Apki Wilaadat Ki Jagah Ki Jiyaarat Karte Hai.

Zurqaani Ala Al Mahawib

### **Imaam Muhammad Bin Abdul Albaqi Maliki Ka Nazriyah**

Farmaya Ibne Kaseer Ny Ke Jamhur Ulma Ky Nazdeek Yahi Mashur Hai Ke Aap Sallallaho Ta'ala Alaihi Wasallam 12 Rabi Ul Awal Ko Paida Hue Aur Ibne Jazar Ny Usi Par Amal Kia Hai Aur Aap Ny Ijma Naqal Kia Hai Ke Usi Par Amal Hai.

Zurqaani Safah 132

### **Alama Ibne Aseer Ka Nazriyah**

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Mubaarak Baroz E Peer 12 Rabi Ul Awal Ko Hui.

Ibne Aseer Jild 1 Safah 205

### **Abu Jaafar Muhammad Bin Jareer Tabri Ka Nazriyah**

## Haque Par Kaun?

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Aur Hazrat Risaalat Maab Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Mubaarak Ke Ish Saal Hui Jis Saal Abrah Apne Lashkar Wa Hathiyon Samait Khana Kabah Par Hamla Aawar Hone Le Liye Aaya Aur Halaak Kar Dia Gya Aur 12 Rabi Ul Awal Ba Roz E Peer Ko Aap Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Hui.

Taareekh E Tibri Jild 3 Safah 339

## Alama Taibi Ka Nazriyah

Ulma E Kiram Ny Ish Baat Par Itfaaq Kia Hai Ke Aap Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Mubaarak 12 Rabi Ul Awal Ko Hui.

Sarah Mishqaat

## Maulana Zaami Ka Nazriyah

Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Mubaarak Waqiah Ishaab E Fahal Ke 55 Din Baad Peer Ke Din 12 Rabi Ul Awal Ko Hui.

Shawahar Alnabuwat Safah 22

## Shah Abdul Haq Mohdees Dehlvi Ka Nazriyah

Jamhoor Ahle Sahir Wa Tawarij Isi Par Mutfiq Hai Ke Aa Hazrat Ki Wilaadat Shareefa Aam Al Fail Main Hui Thi 40 Din Ya 55 Din Baad Yeh Qaul Sahi Jayda Sahi Hai Aur Mashur Yeh Hai Ke 12 Rabi Ul Awal Main Hui Thi Aur Baaz Ulma Ny Isi Qaul Par Dawai Itfaaq Kia Hai Ke Rabi Ul Awal I Barah Tarikh Thi. Baaz Kahte Hai Ke Abhi Ish Maah Ki Do Ratein Hi Guzri Thi Aur Baaz Ke Nazdeek 8 Ratein Guzr Chuki Thi Aur Boht Sy Ulma Ny Yahi Qaul Ikhtiyaar Kia Hai Aur Baaz Ke Nazdeek 10

## Haque Par Kaun?

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Ratein Bhi Aai Hai Aur Pehla Qaul (12 Rabi Ul Awal) Ashr Jayda Mashur Aur Akshar Hai Aur Ahle Makka Ka Jaye Wilaadat Shareefa Ki Jiyaarat Aur Maulood Padne Main Aur Jo Kuch Bhi Uske Adab Wa Awza Hai Ada Karne Main Usi Qaul Yani Barawi Raat Aur Peer Ke Din Par Amal Hai

Madiriz Al Nabuwat Jild 2 Safah 14

## Deobandioa Ke Mufti Muhammad Shafiah Ka Nazriyah

Ish Ibaaratpar Hashiyah Bayaan Karte Hue Likha

Ish Par Sab La Itfaaq Hai Ke Wilaadat Ba Sahadat Barah Rabi Ul Awal Main Hui Doshamba Ke Din Hui Lekin Tareekh Ke Tain Me 4 Aqwaal Mashur Hai

1 Dusri Tareekh 2 Athvi Tarikh 3 Duswi Tareekh 4 Barwi Taarekh .

Hafiz Muglatai Ny Dusri Tareekh Ko Ikhtiyaar Farma Kar Aqwaal Ko Marjuh Qaraar Dia. Magar Mashur Qaul Barawi Tareekh Ka Hai Yah Tak Ke Ibne Al Jazar Ny Ish Par Ijma Naqal Kr Dia Hai Aur Isi Ka Kamil Ibne Aseer Main Ikhtiyaar Kia Hai Aur Muhmammad Pasha Falki Misri Ny Jo Nawish Tareekh Ko Badriyah Hasaab Ikhtiyaar Kia Hai Yeh Jamhur Ke Khilaaf Hai.

Siraat Khatim Al Ambiyah Safah 8

Khulaasa Mautbaar Wa Mustnad Ulma E Kiraam Aur Bujurgaan E Deen Ke Fatwa Zaat Sy Sabit Hua Ke Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Wilaadat Mubaarak Barah 12 Rabi Ul Awal Ko Hui Aur Dusri Nawawi Ya Daswi Tarrikh Ke Aqwaal Gair Mustnada Aur Zaeef Hai.

Wa Akhirdwana Al Humdullilahi Rabil Aalameen

## **Esaal e Sawaab aur Humara Aqeedah**

### **Aqeedah E Ahle Sunnat Wa Jamaat**

Humara Aqeedah Hai Ke Har Insaan Apne Naik Aamalka Shawab Zinda Ya Murdo Dono Ko Esaal Kar Sakta Hai Ba Shart Ky Uski Maut Imaan Par Hui Ho Ab Chahe Un Aamal Ka Taluq Khalish Ibaadat Badni Ibaadat Maslan Namaz, Roza Wagera Sy Ho Ya Faqat Mali Ibaadat Maslan Sadqaat Wagera Ya Badni Wa Mali Ibaadat Markab Sy Us Ka Taluq Ho Maslan Hajj Wagera Aur Un Ibaadat Ka Shawab Dusro Ko Pohchanta Hai Aur Ish Sy Unhe Nafah Bhi Hasil Hota Hai. Ish Ke Bare Me Quraan Paak Beshumar Ahadees Mubaarka Aur Bujurgaan E Deen Ke Aqwaal Wa Afhal Maujood Hai.

## **Quraan Pak Sy Esaal E Sawab Ka Sabut**

Tarjuma E Kanjul Imaan

Aur Wo Jo Un Ke Baad Arz Karte Hai Aey  
Humare Rab Hume Bakhs Dey Aur Humare  
Bhaiyon Ko Jo Humsy Pehle Imaan Laye.

Tashrih :

Ish Aayat Kareema Sy Wajah Hua Ke Faut Shuda Ke Liye Baad Me Aane Wale Unky Liye Dua E Magfirat Dega Jis Sy Shabit Hua Ke Wafaat Yafta Logo Ko Apne Aamal Ke Elawa Zindo Ki Dua Sy Nafah Hasil Hota Hai Aur Esaal E Shawab Ka Maqsad Bhi Yahi Hota Hai Ke Kuch Pardh Kar Murdo Ko Ish Ka Shawab Pohchaya Jaye Take Unhe Ish Sy Nafah Hasil Ho Aur Unki Bhakshish Wa Magfirat Ka Samaan Ho.

### Hazrat Ibraheem Ki Dua E Magfirat

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٢١﴾

Aey Humare Rab Mujhe Bakhas Dey Aur Mere  
Maa Baap Ko Aur Sab Musalmaano Ko Jis Din  
Hisaab Qaaim Hoga.  
Parah 13 Surah Ibraheem Aayat 41

Tashrih :

Shabit Hua Ky Wafaat Yafta Logo Ke Liye Dua E  
Magfirat Karna Take ALLAH Ta'ala Unky Gunaho Ki Bhaksis  
Farma Dey Aur Unhe Nafah Hasil Ho Hazrat Ibraheem  
Alaihissalam Ki Sunnat Mubaarka Hai.

### Ahadees Sy Esaal E Shawaab Ka Sabut

#### Teen Aamal Ka Silsila Munqatah Nahi Hota

Hazrat Abu Huraira Radiallaho Ta'ala AnhoSy Riwayat  
Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny  
Irshaad Farmaya Ke Jab Insaan Faut Ho Jata Hai Toh Uska Amal  
Munqat Hota Jata Hai Magar 3 Aamal Munqatah Nahi Hoty

1. Sadqa Jariyah 2 Esa Amal Jis Ke Sath Nafah Hasil Kiya  
Jaye 3 Esi Saleh Aulad Jo Us Mayyat Ke Liye Dua Karey.

Muslim Shareef Jild 2 Safah 41, Abu Dawood, Tirmizi  
Shareef

Tashrih : Ish Hadees Pak Sy Sabit Hua Ke Insaan Ke  
Marne Ke Baad Bhi Use Faida Pohchaya Jaa Sakta Hai Jaisa Ke  
Larke Ki Dua Sy Faut Shuda Walidain Ko Faida Hasil Hota Hai.

## **Sadqa Sy Mayyat Ko Shawab Hota Hai**

Hazrat Aaisha Sidiqa RadiALLAH Anha Sy Riwayat Hai Ke Ek Aadmi Ny Arz Ki Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Meri Maa Faut Ho Gyi Hai Aur Unhony Kisi Qisam Ki Wasiyat Nahi Ki Aur Mera Gumaan Hai Ky Agar Unhe Kalaam Karny Ka Mauqah Milta Toh Wo Sadqa Deti Pas Kya Agar Mai Uski Janib Sy Sadqa Karo Toh Usy Shwaab Hasil Hoga Toh Aap Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Han.

Sahi Bukhari, Sahi Muslim Shareef Jild 2, Safah 41 , Sunan Abi Dawood Jild 2, Safah 43 , Miskqaat Shareef

Tashrih : Ish Hadees Pak Sy Sabit Hua Ky Mayyat Ki Taraf Sy Sadqa Karne Sy Shawab Hasil Hota Hai Aur Sahaba E Kiraam Ka Ish Par Mamul Raha Aur Khud Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ny Esaal E Shawaab Ki Ijaazat Marhmat Farmai.

## **Esaaal E Shawab Sy Mayyat Ka Darja Buland Hota Hai**

Hazrat Abu Huraira Radiallaho Ta'ala AnhoSy Riwayat Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Irshaad Farmaya Ke Jab ALLAH Ta'ala Kisi Shaks Ke Darja Ko Jannat Main Buland Karta Hai Toh Wo Banda Arz Karta Hai Ya Rab Azwajjal Mujhe Yeh Maqaam Kaisy Milta Toh ALLAH Ta'ala Farmata Hai Ky Tere Bete Ny Tere Liye Magfirat Ki Dua Ki Thi.

Misqaat Shareef Safah 204

## Haque Par Kaun?

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Tashrih : Maloom Hua Ke Insaan Ko Marne Ke Baad Apne Aamal Ky Elawa Dusre Ky Amaal Sy Bhi Faida Hasil Hota Hai.

### Mayyat Dua Wa Shawaab Ki Muntzir Hoti Hai

Hazrat Abdullah Bin Abbaas RadiALLAHu Ta'ala Anhuma Riwayat Karte Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya "Mayyat Apni Qabar Main Dobny Waly Ki Misl Hota Hai Jo Fariyad Kartta Hai Is Waqt Mayyat Apne Baap, Maa, Bhai Ya Dost Ki Dua Ki Muntzir Hoti Hai Aur Jab Use Un Ki Dua Wa Shawab Pohchta Hai Toh Us Waqt Mayyat Ko Un Ki Bheji Hui Dua Dunia Ki Tamaam Cheezo Sy Jayda Azeed Aur Mehboob Hoti Hai. Aur ALLAH Tabaaak Wa Ta'ala Un Par Pahado Ki Misal Rehmat Dakhil Farma Deta Hai Aur Beshaq Murdo Ke Liye Zindo Ka Tohfa Yeh Hai Ke Wo Un Ke Liye Istigfaar Karte Rahe.

Misqaat Shareef Safah 204,

### **Bande Ki Dua Sy Mayyat Ky Darzaat Buland Hoty Hai**

Hazrat Abu Huraira Radiallaho Ta'ala AnhoFarmate Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Irshad Farmaya Beshaq ALLAH Ta'ala Jannat Main Kisi Bande Ka Darja Buland Farmata Hai Toh Wo Banda Arz Karta Hai Aey Mere Rab Azwajjal Yeh Mujhe Kaisy Mila Toh Irshad E Bari Ta'ala Hoga Teri Aaulaad Ky Tere Liye Isitagfaar Karne Ki Wajh Sy.

Misqaat Shareef Baab Al Tauba



Tashrih : Shabit Hua Ke Aaulad Ki Dua Sy Walidain Ko Qabr Ky Andar Faida Hasil Hota Hai Aur Aaulad Ki Dua Walidain Ke Liye Bulandi DarZaat Ka Sabab Banti Hai.

### **Walidain Ke Esaal E Shawab Le Liye Nafli Namaaz Pardo**

Beshaq Naiki Ke Baad Naiki Yeh Hai Ke Tum Apni Namaaz Ky Saath Esaal Shawaab Ki Niyyat Sy Apne Walidain Ke Liye Bhi Namaaz Pardo Aur Apne Rojo Ky Sath Walidain Ke Liye Bhi Rozy Rakho.

Muslim Shareef Jild 1,

Tashrih : Ish Hadees Sy Yeh Baat Roz E Roshan Ki Tarah Roshan Ho Jati Hai Ke Nafli Ibaadat Chahe Nafal Namaz Ho Ya Nafal Rozy Murdo Ko Esaal E Shawab Kar Sakte Hai.

Ek Aur Hadees Main Hai

Hazrat Abu Huraira Radiallaho Ta'ala AnhoSy Riwaayat Hai Ke Ek Shaks Ny Nabi Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Bargah Main Arz Ki Ke Mera Baap Faut Ho Gya Hai Aur Unho Ny Maal Chorda Hai Aur Wasiyat Nahi Ki Kya Unka Kafara Ada Ho Jayega Agar Main Unki Taraf Sy Sadqa Karo Toh Apne Farmaya Haan.

Muslim Shareef.

### **Surah Ikhlās Aur Surah Takasur Ka Esaal E Shawab Karo**

Hazrat Abu Huraira Radiallaho Ta'ala AnhoFarmate Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Irshaad Farmaya Jo Shaks Qabrīstāan Main Dakhil Ho Phir

## Haque Par Kaun?

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Surah Fatiah Qul Walah Ahad Alhkum Altkaasur Pardy Phir Kahe Ke Mainy Khud Kuch Pardha Iska Shawab Ahle Qabristaan Ko Momineen Wa Mominat Ko Pohchata Hoon Toh Tamaam Log ALLAH Ta'ala Ki Bargah Main Uski Shafa'at Kargy.

Mirqaat Jild 4 Safah 81.

## Baap Ki Taraf Sy Hajj Ada Ho Gya

Hazrat Ibne Abbas Radiallaho Ta'ala AnhoSy Riwayat Hai Ke Ek Aurat Ny Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Bargah E Bekas Panah Main Apne Baap Ky Bare Main Sawaal Kia Ky Wo Faut Ho Gye Hai Aur Usny Hajj Ada Nahi Kia Toh Apny Irshad Farmaya Tu Apne Bap Ki Taraf Sy Hajj Karle.

Tashrih : SubhanALLAH Maloom Hua Ky Nabi E Kareem Rauf O Rahim Sallallaho Ta'ala Alaihi Wasallam Khud Ish Baat Ki Talqeen Farma Rahe Hai Ke Aaulaad Ki Naiki Aur Ish Ke Amal Sy Faut Shuda Walidain Ko Nafah Ko Nafah Hasil Hota Hai Aur Un Ki Faraiz Bhi Faqit Ho Jaty Hai.

## Qabar Par Tasbih Padne Sy Azaab Dur Ho Gya

(Hazrat Jabir Radiallaho Ta'ala AnhoHazrat Sahd Bin Ma'aaz Radiallaho Ta'ala AnhoKa Waqiah Byan Karte Hai Hazrat Sa'ad Ki Tadfeen Ke Bad RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam n Ny Tasbih Pardi Hum Ny Bhi Ek Tawil Tasbih Pardi Phir Apny Takbir Pardi Thi Humne Bhi Takbir Padi Apki Bargah Main Arz Kia Gya Ya RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Apne Tasbih Aur Takbir Kyon Padi Aapne Farmaya Naik Wa Saleh Bande (Yani Hazrat

## Haque Par Kaun?

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Sa'ad Bin Mahaj RadiALLAHo Anho) Par Qabar Tang Thi Hata Ke ALLAH Ta'ala Nay Use (Tasbih Ki Barkat Sy) Khol Dia.

Tashrih :

Sabit Hua Ky ALLAH Ta'ala Ky Zikr Sy Mayyat Ko Nafah Hasil Hota Hai Aur Esaal E Sawab Main Bhi Zikr Wa Azkaar Aur Tilawat Kalaam Pak Wagera Ka Ahtmaam Kia Jata Hai Ke Mayyat Ko Nafah Hasil Ho.

Miskaat Shareef

## **Maut Ke Baad Mayyat KO Nafah Dene Wale Aamaal**

Hazrat Abu Huraira Radiallaho Ta'ala AnhoFarmate Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Ke Momeen Ke Aamal Wa Hasnaat Sy Maut Ke Bad Bhi Pohche Rahty Hai Ish Ka Wo Ilm Hai Jo Ishny Dusro Ko Sikhaya Aur Aaulaad Saleh Jo Usny Piche Chordi Aur Kalaam Pak Jis Ka Us Ny Warish Banaya Aur Wo Masjeed Jo Usny Banai Aur Sara E Jo Usne Musafaro Ke Liye Tameer Ki Aur Nahre Jo Usne Jari Ki Aur Wo Sadqa Jo Usny Sahat Aur Apni Zindgi Main Apne Maal Sy Ada Kia Maut Ke Baad Bhi Usko Pohchte Rahte Hai.

Miskaat Shareef, Ibne Majah, Baeeqi Shareef

## **Baad E Dafan Qabar Par Surah Baqrah Parho**

Hazrat Abdullah Bin Umar Radiallaho Ta'ala AnhoFarmate Hai Ke Maine Nabi Kareem Sallallaho Ta'ala Alaihi Wasallam Sy Suna Aap Ny Farmaya Jab Tum Main Sy Koi Ek Faut Ho Jaye Toh Usko Roke Na Rakho Aur Use Qabar Tak Jaldi Le Chalo Aur Us Mayyat Ke Sar Ki Taraf Sy Surah

## Haque Par Kaun?

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Baqrah Ki Ibtidai Aayat Aur Us Ke Pao Ki Taraf Sy Surah Baqrah Ki Aakhri Ayyat Tilaawat Karo.

Miskaat Shareef, Baab Dafan Lait, Bahqee Shareef

Tashrih : Ish Hadees Pak Sy Masla Roz E Roshan Ki Tarah Wajah Ho Gya Ke Mayyat Ko Is Ke Apne Amal Ke Siwa Dusre Ki Tilaawat Sy Nafah Hasil Hota Hai Aur Rasool ALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Khud Is Ka Hukm Irshaad Farma Hai.

Agar Nafah Hasil Na Hota Toh Huzoor Sallallaho Ta'ala Alaihi Wasallam Qabar Apr Tilaawat E Quraan Pak Ki Ijazat Irshaad Na Farmate.

### **Fidiyah Ada Karne Sy Mayyat Ko Sawaab Milta Hai**

Hazrat Ibne Ummar Radiallaho Ta'ala Anho Sy Riwayat Hai Ke Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ny Irshaad Farmaya Ke Jo Shaks Is Haalat Main Faut Ho Jaye Ke Ish Par Mah E Ramzan Ke Roze Ho Toh Us Ki Taraf Sy Ek Roza Ke Badle Ek Miskin Ko Khana Khilaya Jaye.

Tirmzi Shareef, Miskaat Shareef Baab Qaza Uloom

Tashrih : Ish Hadees Sy Bhi Sabit Hua Ke Mayyat Par Agar Koi Faraiz Baqi Hai Toh Uski Taraf Sy Roza Ka Fidya Ada Karne Sy Usko Sawaab Bhi Hasil Hoga Aur Roza Bhi Saqt Hoga Lehaja Sabit Hua Ke Mayyat Ko Apne Amal Ke Elawa Dusre Amal Sy Jo Use Esaal E Sawab Kia Jaye Nafah Hasil Hota Hai.

### **Esaaal Na Karne Sy Murde Ghumgeen Hote Hai**

Hazrat Anas Radiallaho Ta'ala AnhoSy Riwayat Hai Ke Mainy RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Sy Suna Ke Aap Ny Irshaad Farmaya Ke Jab Ahle Khana Main Sy Koi Shaks Faut Ho Jaye Aur Ahle Khana Is Ki Wafaat Ke Baad Uski Taraf Sy Sadqa Kare Toh Hazrat Jibrail Alaihissalam Is Sadqa Ko Noor Ke Tabqaa Main Lekar Us Qabar Wale Ke Sarhane Khade Ho Jate Hai Aur Kahte Hai Gehri Qabar Wale Yeh Hadiyah Hai Tere Ahle Khana Teri Taraf Bheja Hai Toh Isko Kabul Karle Pas Wo Hadiyah Uske Pass Pochata Hai Aur Us Se Wo Khush Hota Hai Aur Us Murde Ke Wo Pardosi Jin Ki Taraf Koi Hadiyah Nahi Pochta Wo Ghamgeen Ho Jate Hai.

Tafseer Mazhari

### **Sawaab Esaal Karne Wale Ke Azar Main Kami Nahi Aati**

Hazrat Ibne Ummar RadiALLAHu Ta'ala Ahho Farmate Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Irshaad Farmya Jab Tum Main Koi Shaks Nafli Sadqa Kare Aur Us Ka Sawaab Walldain Ko Bheje Toh Uske Walidain Ko Bhi Iska Sawaab Milega Aur Bhejane Wale Ke Sawaab Main Bhi Koi Kam Nahi Aayegi.

Marati AL Falah, Safah 376

### **Sahabi Radiallaho Ta'ala AnhoNy Esaal E Sawab Ke Liye Baag Sadqa Kar Dia**

Hazrat Ibne Abbas Radiallaho Ta'ala AnhoSy Riwayat Hai Ke Ek Shaks Ny Arz Ki Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Meri Maa Wafaat Pa Gayi Hai Toh Kya Main Agar Uski Taraf Sy Sadqa Karo Toh Usko Iska Nafah Pochega Toh Aap Sallallaho Ta'ala Alaihi Wasallam Ny Farmya Han Toh Usne Arz Kia Ke Mera Ek Baag Hai Pas Main

## Haque Par Kaun?

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Aap Sallallaho Ta'ala Alaihi Wasallam Ko Gawah Bana Kar  
Kahta Hon Ke Wo Baag Maine Apni Maa Ko Sadqa Kar Dia.  
Taufa Al Khudi, Sharah Tirmizi Shareef, Jild 2 Safah 35

## Esaal Sawaab Sy Mayyat Khush Hoti Hai

Hazrat Anas Radiallaho Ta'ala AnhoSy Marwi Hai Ke  
Unhony RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ki  
Bargah Main Arz Ki Ke Yaa RasoolALLAH Sallallaho Ta'ala  
Alaihi Wasallam Hum Apne Murdo Ki Taraf Sy Sadqa Karte  
Hai. Unki Taraf Sy Hajj Ada Karte Hai Un Ke Liye Dua Karte  
Hai Toh Kya Unhe Yeh Sawaab Pohchta Hai Toh Aap Sallallaho  
Ta'ala Alaihi Wasallam Ny Irshaad Farmaya Ke Wo Murde Us  
Tarah Khush Hote Hai Jaise Tum Main Sy Koi Dunia Main Us  
Thaal Main Koi Tahfa Paish Kia Jaye Toh Wo Khush Hota Hai  
Ise Abu Hifz Ny Riwayat Kia Hai

Hasheeyah Marati Al Falah Safah 372

## Bujurgaan E Deen Ke Nazriyaat

### Hazrat Ali Radiallaho Ta'ala Anho

Hazrat Ali RadiALLAHu Ta'ala Sy Marfu Hai Riwayat  
Hai Ke Jo Shaks Qabristaan Main Sy Guzre Aur "Qul Walahhu  
Ahad" Gyara Martaba Parde Phir Us Ka Sawaab Murdo Ko Hiba  
Kary Toh Use Murdo Ki Taadat Ke Baraabar Sawaab Milega.

Mirqaaat Jild 4 Safah 81

### Imaam Ahmad Bin Humble Ka Nazriyah

Muhammad Bin Ahmad Marzi Ny Farmaya Ke Mainy  
Imaam Ahmad Bin Humble Radiallaho Ta'ala AnhoSy Suna  
Aapne Farmaya Ke Jab Tum Qabristaan Main Dakhil Ho To

## Haque Par Kaun?

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Saurah Fateha Ma'ujtain (Surah Falaq Aur Surah Al Naas) Aur Qul Walah Pardo Aur Uska Sawaab Ahle Qabristaan Ko Esaal Karo Isliye Ke Uska Sawaab Unhy Pohchta Hai Aur Qabro Ki Jiyaarat Sy Maqsud Yahii Hota Hai Ke Zaar Ibrat Hasil Kare Aur Jin Kii Jiyaarat Ki Jaye Unhe Iski Dua Sy Nafah Hasil Ho.

Mirqaat Jild 4 Safah 81

## Ali Bin Abubakar Fargabi Ka Nazriyah

Asal Ish Baab Main Yeh Hai Ke Beshaq Insaan Ke Liye Jaiz Hai Ke Wo Appne Amal Ka Sawaab Kisi Dusre Ke Esaal Karde Chahe Us Amal Ka Taluk Namaz Sy Ho Ya Jauza Sy Sadqa Sy Ho Ya Is Ke Elawa Ahle Sunnat Wa Jammat Ke Nazdeek Yeh Jaiz Hai.

Hidaya Baab Al Hajj

## Allama Nasfi Ka Nazriyah

Zindo Ki Dua Sy Murdo Ko Nafah Hasil Hota Hai  
Sharah Aqaid

## Imaam Taus ka Nazriyah

Imaam Ahmad Bin Humble Radiallaho Ta'ala AnhoKitab Zahd Main Farmate Hai Ke Hum Log Ko Hashim Bin Qaim Ny Khabar Di Unhony Farmaya Asjaee Ny Sufiyaan Sy Riwaya Kia Unhony Farmaya Ke Hazrat Taus Radiallaho Ta'ala AnhoFarmate Thy Ke Beshaq Murde Apni Qabaro Main Saat Din Tak Azmaish Main MubTa'ala Hote Hai To Ulma E Kiraam Ny Murdo Ki Taraf Sy Un Saat Dino Main (Esaal E Sawaab Ke Liye) Khana Khilaana Mustahab Wa Afzal Qaraar Dia Hai.

Ataawi Al Fatawi Jild 2 Safah 187

### **Allama Jallauddin Suyuti Ka Nazriyah**

Imaam Suyuti Rehamtullah Allay Ny Farmaya Ke Qabar Par Quraan Pardna Humare Ashaab Aur Unke Alawa Ny Isko Jaiz Hone Ka Yaqeen Kia Hai.

Mirqaat Jild 4 Safah 28

### **Ahmad Bin Muhammad Bin Ismail Ta'tawi Ka Nazriyah**

Qabar Ki Jiyaarat Karne Wale Ke Liye Mustahab Hai Ke Wo Surah Yasin Parde Ba Sabab Uske Ko Hazrat Anas Radiallaho Ta'ala AnhoSy Warid Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Irshaad Farmya Jo Shakhs Qabrستان Main Aaye Aur Surah Yasin Pard Kar Murdo Use Hadiyah Kare Toh ALLAH Ta'ala Us Din Un Se Azaab Utha Lega Aur Qiraat Karny Wale Ko Bhi Itna Hi Sawaab Milega Jitne Mmurde Qabrستان Main Hogy.

Shrah Nur Al Aijah

### **Abi Al Ali Muhammad Abdul Rehmaan Al Mubaark Furi Ka Nazriyah**

Beshaq Har Zamane Aur Har Ilaqe Main Musalmano Ka Humesa Yah Tareeqa Raha Hai Ke Wo Jamah Ho Kar Apne Wafaat Yafta Logo Ke Liye Quraan Ki Qiraat Karte Thy Aur Kisi Ny Us Par Inkaar Nahi Kia Aur Us Ka Tamaam Ulma E Ahle Sunnat Ny Zikr Kia Hafiz Shams Al Deen Abdul Wahid Muqdasi Ny Bhi Isi Tarah Kia.

Takhqa Al Hauji 2 Safah 26



### **Allama Allaudeen Ka Nazriyah**

Hadees Main Ke Jo Shaks Surah Ikhlās Gyara Martaba Parde Aur Uska Sawaab Murdo Ko Hiba Kar To Tamaam Murdo Ki Taadaad Ke Barabar Use Sawaab Milega

Daur E Mukhtaar Baab Qiraat

### **Imaam Nawawi Ka Nazriyah**

Hadees Main Mayyat Ki Taraf Sy Sadqa Karne Ka Jawaz Aur Uska Ist'habaab Maujood Hai Aur Beshak Mayyat Ko Iska Sawaab Milta Hai Aur Mayyat Is Sawaab Sy Nafah Hasil Karti Hai Aur Sadqa Karne Wale Ko Bhi Nafah Milta Hai Aur Ish Baat Par Musalamno Ka Ijmah Hai.

Sarah Muslim

### **Allama Ibne Aabidin Shami Ka Nazriyah**

Humare Ulma E Kiraam Ny Baab Al Hajj An Al Gair Main Tashrih Farmai Hai Ke Insaan Ke Liye Jaiz Hai Ke Wo Apne Amal Ke Sawaab Ko Esaal E Sawaab Karey Chahe Wo Namaz Ho Ya Roza Sadqa Ho Ya Iske Alawa Koi Cheez, Hadiyah Aur Tatakhaniya Main Bahawala Muhiyat Hai Ke Jo Aadmi Sadqa Kare Wo Tamaam Momeenin Wa Momeenat Ki Taraf Sadqa Karne Ki Niyyat Kary Kyon Ke Unka Sawaab Tamaam Momeenin Wa Momeenat Ko Pohcha Hai Aur Sadqa Karne Wale Ke Sawaab Main Bhi Kisi Qisam Ki Kami Nahi Hogi Aur Yahi Ahle Sunnat Wa Jammat Ka Mazhab Hai.

Ruh Ul Muthaar Safah 666

**Abdul Haq Mohdeesh E Dehlvi Ka Nazriyah**

Mustahab Yeh Hai Ke Murda Ke Aalam E Dunia Sy Parda Farmane Ke Baad Sat Din Tak Uski Taraf Sy Sadqa Kia Jaye Kyonky Is SY Mayyat Ko Faida Hasil Hota Hai Aur Is Par Tamaam Ahle Aalam Ka Itefaaq Hai Aur Ish Par Bilkhussh Ahadees E Sahaih Warid Hui Hai.

Ashqatal Ul Lam'aat Jild 1 Safah 716

Majeed Likhty Hai

Baaz Riwayat Main Aaya Hai Ke Shab E Jumuah Mayyat Ki Ruh Apne Ghar Aati Hai Aur Ahle Khana Ki Taraf Dekhti Hai Ke Log Mere Liye Sadqa Karte Hai Ya Nahi

Ashqaatal Lam'aat Jild 1 Safah 717

**Mohdeesh E Dehlvi Shah Abdul Azeez Ka Nazriyah**

Jo Khana Hazraat Hasnain (Imaam Hasan Wa Imaam E Husain) RadiALLAHu Ta'ala Anhum Ko Niyaaaz Kare Us Khane Par Surah Fateha, Qul Shareef Aur Durood Shareef Pardna Baish E Barkat Hai Aur Usi Khane Ka Khana Bhi Acha Boht Hai.

Fatwa E Azeeziyah Jild 1 Safah 78

Ek Aur Jagah Likhty Hai

Bujurgo Ki Arwah Ko Sawaab Pohchane Ke Liye Doodh Aur Maleeda Pakana Jaiz Hai Usi Main Koi Mazaiqa Nahi.

Fatwa E Azriyah Safah 41

## **Shah WaliALLAH Mohdesh E Dehlvi Allay Rehma Ka Nazriyah**

Dhoodh Chaawal Par Kisi Bujurag Ko Fateha Di Unki Ruh Ko Sawaab Pohcha Naik Niyyat Sy Pukaye Aur Khaye Aur Agar Kisi Bujurag Ki Fateha Di Jaye To Maldaro Ko Bhi Khana Jaiz Hai.

Zabhad Tul Nisaiq Safah 132

## **Ulma E Deoband Ke Nazriyaat**

### **Haji Imadadullah Muhajjir Makki Ka Nazriyah**

Balke Agar Koi Maslihat Bais Taaqeed Haiyat Kaza'ah Hai Toh Kuch Harz Nahi Jaisa Ke Bamasliyat Namaz Main Surah Khaas Maeen Karne Ko Fuqah E Muhaqqeeqin Ny Jaiz Rakha Hai Aur Tahjjud Main Aksar Mashaikh Ka Mamool Hai Aur Tamil Sy Yun Maloom Hota Hai Ke Salf Main Toh Yeh Aadat Thi Maslan Khana Paka Kar Miskin Ko Khila Dia Aur Dil Sy Esaal E Sawab Ki Niyyat Karli Mutakhrin Ny Yeh Khayal Kia Ke Jaisy Namaz Main Niyyat Har Chanddil Sy Kafi Hai Magar Mawafiqat Qalb Wal San Ke Liye Awam Ko Jaban Sy Kahna Bhi Musthasan Hai Isi Tarah Agar Yaha Jabaan Sy Kah Lia Jaye Ky Yaa ALLAH Ish Khane Ka Sawab Fulah Shaks Ko Pohch Jaye Toh Behtar Hai Phir Kisi Ko Khayal Hua Ke Lafz Ish Ka Mshaaraliyah Agar Rubaru Maujood Ho To Jayda Astzaar Qalab Ho Toh Khana Rubaru Lane Lage Kisi Ko Yeh Khayal Hua Yeh Ek Dua Hai Ish Ke Sath Agar Kuch Kalaam E Illahi Pardha Jaye To Qabuliyat Dua Ki Bhi Ummeed Hai Ke Ish Ka Sawab Bhi Pohch Jaye Ke Jamiheen Al Abaad Teen Hai.

## Haque Par Kaun?

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11vi Shareef Huzoor Gaus E Pak Quds Sharah Aur Daswa, Biswa, Chalum, Wa Shasmaee Wa Salana Wagera Aur Tausha Hazrat Shaikh Ahmad Abdul Haq Rudalvi Rehmatullah Allay Aur Sahmani Hazrat Sha Bu Ali Qalandar Rehamtullah Allay Wa Halwa E Shab E Bara'at Wa Deegar Sawab Ky Kaam Isi Qaida Par Mabni Hai.

Faisla'afiyat Masla Safah ,6,8

## Ismail Dehlvi Ka Nazriyah

Yeh Na Samja Jaye Ke Murdo Ko Khane Aur Fateah Khawani Ke Sath Nafah Pohchana Acha Nahi Nahi Hai (Yani Fateha Ky Sath Nafah Pochajana Acha Hai) Balke Nafah Pohchana Hi Maqsud Ho To Khane Par Hi Maufuq Nahi Karna Chaiye Agar Muyasar Ho Toh Behtar Warna Sirf Surah Fateha Aur Ikhlās Ka Sawab Behtrin Sawab Hai.

Sirat E Mustqem

## Rasheed Ahmad Gangoi Ka Nazriyah

Rasheed Ahmad Gangai Sy Kisi Ny Sawal Kia

Sawaal : Esaal E Sawab Main Niyyat Sab Amwaat Ki Kary To Sab Ko Barabar Pohchega Ya Taqseem Ho Kar Pohchega.

Jawaab

Yeh Sawab Sab Par Hisa Raseed Taqseem Hoga Jaisa Ke Zahir Hai Aur Sab Ko Har Har Wahid Ko Pura Sawab Jeema Mash'hur Hai Ek Aur Sawal Ke Jawab Main Likhta Hai

Sawaaal : Ek Shaks Ky Jis Waqt Dil Main Ata Hai Toh Yun Kahta Hai Ke Illahi Jis Qadr Mujh Sy Nekiyah Tamaam

## Haque Par Kaun?

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Umar Main Hui Maine Unka Sawab Apne Walidain Ko Bakhsha Ek Shaks Yeh Bat Sun Kar Us Sy Kahta Hai Ke Yun Amwat Ko Hargiz Sawab Nahi Pohchta Wa Qateek Koi Cheez Khas Esaal E Sawab Ke Waste Na Pardi Jaye Toh Yeh Kahna Us Shaks Ka Sahi Hai Ya Nahi Aur Ish Tarah Sy Sawab Bhi Pohchta Hai Ya Nahi .

Jawaab

Sawab Har Tarah Pohch Jata Hai Qul Mafah (Esaal E Sawab Sy Rokne Wale Ka Qaul) Sahi Nahi.

Fatwa E Rasheediyah Safah 279, Maktuba Rahmaniyah

### **Anwar Sha Kashmeeri Ka Nazriyah**

Mayyat Ki Taraf Sy Farzo Ko Ada Karna Sadqaat Karna Aur Deegar Tamaam Ibaadat Mu'atbar Hai.

Faiz Ul Bari

### **Sabeer Ahmad Usmaani Ka Nazriyah**

In Ahadees Aur Aasar Ke Elawa Aasaar Hai Johad Tawatar Tak Pohchte Hai Aur Un Sy Esaal E Sawab Sabit Hai Khulasa Yeh Ky Jo Shaks Apni Ibaadat Ka Sawab Dusro Ko Pohchata Hai Us Sy Dusro Ko Nafah Hota Hai.

### **Gair Muqleedin Ke Peshwa Nawab Sideeq Hasan Bhopali Ka Nazriyah**

Zinda Insaan Namaz,Roza, Tilawat E Quraaan Aur Hajj Aur Digar Ibaadat Ka Jo Sawab Mayyat Ko Hadiyah Karta Hai Wo Mayyat Ko Pohchta Hai Aur Zinda Insaan Ka Apne Faut

Shuda Bhai Ke Liye Yeh Amal Neki Ahsan Aur Suleh Rahmi Ke Qabeel Sy Hai Aur Tamaam Makhluqaat Main Jis Ko Neki Aur Ahsaan Ke Sab Sy Jayda Zaroorat Hai Wo Mayyat Hai Jo Tahat Al Shari Main Rahte Hai Aur Ab Nek Aamal Karne Sy Aajiz Phir Apne Faut Shuda Bhai Ke Liye Ibaadat Ka Hadiyah Paish Karna Ek Neki Hai Aur Har Neki Ka Das Gunah Azr Milta Hai So Jo Shaks Mayyat Ke Liye Ek Din Ke Rozy Ya Quraan Pak Ke Ek Parah Ki Tilaawat Ka Hadiyah Paish Karta Hai ALLAH Ta'ala Us Ko Dus Roza Aur Das Paro Ka Azar Ata Farmayega Aur Ish Sy Yeh Maloom Hua Ke Apni Ibaadat Ko Dusro Ke Liye Hadiyah Paish Karna Is Sy Behtar Hai Ke Insaan Un Ibaadato Ka Apne Liye Zakhira Kary.

Al Siraj Al Wahaj, Jild 2, Safah 55

### **Aitraaz Ke Jawabaat**

#### **Aitraaz 1 :**

Quraan Pak Main Irshad Bari Ta'ala Hai

Tarjumah : Aur Yeh Insaan Ko Wahi Milta Hai Jiski Wo Kosheesh Karta Hai

Ish Aayat Sy Sabit Hua Ke Insaan Sirf Apne Hi Amaal Ka Azar Payega Dusre Insaan Ka Amal Use Kuch Nafah Nahi Pohcha Sakta.

#### **Jawaab :**

ALLAH Ta'ala Ny Kalaam Pak Ke Andar Beshumar Maqam Par Musalmano Ke Liye Magfirat Talab Karne Ka Hukm Irshad Farmya Hai Jo Khud ALLAH Ta'ala Ky Masoom Faristein Musalmano Ke Liye Dua E Magfirat Karte Rahte Hai Aur Ambiyah E Kiram Alaihissalam Apni Ummat Aur Walidain

## Haque Par Kaun?

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Wa Ahle Khana Ke Liye Istgfaar Karte Rahe Ab Agar Apke Aitraz Ko Paish E Nazar Rakha Jaye Toh Lazim Ayega Ke Faristein Aur Ambiyah Ny Logo Ke Liye Magfirat Ki Dua Yein Mang Kar Quraan Ki (MazALLAH) Khilaf Warji Ki Aur Apna Waqt Zaiyah Karte Rahe, Lehaja Tasleem Karna Padega Ke Aayat Ka Haqeeqat Manih Wa Mahfum Kuch Aur Hai.

### **Jawab 1 :**

Yeh Aayat Kareema (Jo Aitraz Main Mazkur Hui) Dusri Aayat Kareema Sy Mansukh Hai Ish Dusri Ayyat Ka Tarjumah Yeh Hai

Aur Jo Imaan Laye Aur Unki Aaulaad Ny Imaan Ke Sath In Ki Pairwi Ki Humne Unki Aaulad Unse Milad Di Aur Un Ke Amal Main Unhe Kuch Kami Na Di Sab Admi Apne Kiye Main Girftar Hai.

Ish Aayat Kareema Sy Wajeh Hua Ky Aba Ki Naikiyon Ki Wajh Sy Unki Aaulad Ko Bhi Jannat Main Dakhil Kar Dia Jayega Jab Ke In Ke Amaal Main Koi Kami Nahi Hogi.

### **Jawaab 2**

sh Aayat Kareema Ka Hum Qaum E Ibraheem Alaihissalam Aur Qaum E Musa Alaihissalam Sy Khas Hai Ke Unhe Sirf Apne Hi Amaal Ka Faida Hota Tha Ish Ayyat Sy Pehle Qaum Ibraheem Allaysamma Aur Qaum Musa Alaihissalam Ka Zikr Hai Lekin Ummat E Muslimah Ko Apne Amaal Ka Bhi Faida Hasil Hota Hai Aur Dusre Log Jo Apni Ibaadat Ka Sawab Unhe Pohchate Hai Is Ka Faida Bhi Unhe Hasil Hota Hai.

Hazrat Akrama Radiallaho Ta'ala AnhoKa Ish Ayyat Kareema Ke Mutleeq Yahi Qaul Hai

### **Jawaab 3**

Aur Aayat Kareema (Jo Aitraz Main Mazkur Hui) Main Jo Insaan Ka Zikr Hai Us Sy Muraad Kafir Hai Ke Kafiro Ko Kisi Shaks Ke Amal Ka Koi Faida Hasil Nahi Hoga Lekin Momeen Ko Apne Amal Ka Bhi Fayda Hoga Aur Dusro Dusro Ke Amaal Ka Bhi Jin Ka Sawab Use Pohchaya Gya Ho Is Ayyat Kareema Ki Wajhaahat Main Hazrat Rabeeh Bin Anas RadiALLAHu Ka Qaul Hai

### **Jawaab 4**

Ayyat Kareema Main Jo Yeh Zikr Kia Gya Hai Ke Insaan Sirf Waih Payega Jo Us Ny Khud Kosheesh Ki Is Ka Matlab Yeh Hai Ke Agar ALLAH Ta'ala Ky Nizaam Main Sirf Adal Ki Baat Hoti Hai Toh Yeh Shaks Kisi Dusry Ke Amal Ka Fayda Hasil Na Kar Sakta Lekin Nizaam E Qudrat Main Fazal Ko Bhi Azeem Dakhal Hai Isliye Wo Apne Fazal Sy Insaan Ko Uske Apne Amal Ka Fayda Bhi Dega Aur Dusro Se Pohchyege Sawab Ka Faida Bhi Dega Wo Apne Fazal Sy Jitna Chahe Insaan Ke Murtab Ko Zayda Kary.

Ish Ayyat Kareema Ki Tafseer Main Yahi Qaul Hazrat Husain Bin Fazal Radiallaho Ta'ala AnhoKa Hai

### **Jawaab 5**

(Ayyat Main) Lainsaan Main Laam Bamanih Ke Hai Ab Aayat Kareema Ka Manih Yeh Hoga Ke Insaan Ko Nuqsan Sirf Apne Bure Amal Ka Hoga Kisi Dusry Ki Bad Amaliyon Ka Use Nuqsan Nahi Hoga.

### **Aitraaz 2**

Irshad Hota Hai

Tarjumah : Inko Milega Jo Unhony Kamaya Aur Tum Ko Wo Jo Tumne Kia.



## Haque Par Kaun?

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Tashrih : Ish Aayat Sy Bhi Sabit Hua Ke Har Insaan Ko Sirf Apne Hi Ama Sy Nafah Hasil Hoga Dusry Ka Amal Use Nafah Nahi Pohcha Sakta.

### **Jawaab :**

Ish Aayat Kareema Ka Jo Matlab Apne Bayan Kia Wo Sahi Nahi Balke Ish Ka Matlab Yeh Hai Ke Jo Dunia Ke Andar Jis Qism Ka Amal Ikhtiyar Karega. Use Us Qism Ka Badla Dia Jayega Agar Dunia Main Naiki Ki Toh Uska Badla Bhi Acha Hoga Aur Agar Burai Ki Toh Uska Badla Bhi Jahannum Hoga Lehaja Sabit Hua Ke Yeh Aayat Esaal E Sawab Ke Adam Jawaz Par Dalalat Nahi Karti.

Wa Akhirduwana An Alhumdullillahe Rabilalameen

## Hum Taqleed Kyon Karte Hai ?

### Aqeedah E Ahle Sunnat Wa Jammāt

Har Shakhs Ish Baat Ki Ahliyat Nahi Rakhta Ke Wo Sharai Ahkaam Ko Quraan Wa Hadees Sy Akhaz Kar Sake, Lehaja Zaroori Hai Ke Wo Mujaheed Ki Pairwi Kary.

Fuqah E Kiraam Ka Ish Baat Par Ijma Ho Gya Hai Ke Usool Ijtehad Wajeh Karne Ki Zaroorat Khatm Ho Gyi Hai Lehaja Ab Agar Koi Shakhs Ijtehaa Karna Chahega Toh Aaima E Arba Imaam E Aazam Rahimahullahu Ta'ala Allay. Imaam Shafae Rehamtullah Allay. Imaam Malik Rahimahullahu Ta'ala Allay , Imaam Ahmad Bin Humble Rahimahullahu Ta'ala Allay Main Se Kisi Imaam Ke Ijtehadi Usool Ko Samne Rakh Kar Ijtehaad Karega.

Kyon Ky Quran Wa Hadees Ke Andar Jitni Waqt Nazri Bareek Baeeni Aur Wus'at Nazri Mutqadmeen Fuqah Main Thi Wo Wus'at Ilmi Mutkhreen Main Nahi Pai Jati. Quraan Wa Hadees Sy Masaeel Ko Mustambhat Karny Ki Maharat Mutqadmeen Ko Ata Hui Wo Mahaarat Mutkhareen Ke Hise Main Na Aa Saki Lehaja Har Aam Wa Khaas Ke Liye Zaroori Hai Ke Wo Ek Imaam Ki Taqleed Kary.

### Ek Zaroori Baat

Jo Shaks Jis Imaam Ki Taqleed Karta Hai Use Us Bat Ko Paish Nazar Rakhna Zaroori Hai Ke Hum Haqeeqat Main Quraan Wa Sunnat Hi Par Amal Kar Rahe Hai Aur ALLAH Ta'ala Aur Uske Rasool Sallallaho Ta'ala Alaihi Wasallam Ke Bataye Hue Ahkaamat Ki Pairwi Kar Rahe Hai Aur Apne Imaam

## Haque Par Kaun?

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Ki Taqleed Isliye Karte Hai Ke Usne ALLAH Ta'ala Aur Uske Rasool ALLAH Sallallaho Ta'ala Alaihi Wasallam Ky Ahkaamat Ko Mutzam Aur Aasa Faham Karke Hum Tak Pohchaye Kyon Ke Shariat Nafaz Karne Wala Toh ALLAH Ta'ala Aur Uska Rasool Sallallaho Ta'ala Alaihi Wasallam Hai Imaam Toh Ek Mublig Hai Jaisa Ke Imaam E Aazam Ke Bare Main Manqul Hai.

Hazrat Imaam E Aazam Abu Hanifa Radiallaho Ta'ala AnhoKe Bare Main Kaseer Taraq Sy Aya Hai Ke Ap Jab Koi Masla Akhaz Karte Toh Quraan Sy Lete Aur Agar Us Main Na Pate To Sunnat E Rasool Ki Taraf Ruju Karte Aur Agar Us Main Bhi Na Pate Toh Sahaba E Kiram Ke Aqwaal Ko Lete. Aur Agar Sahaba E Kiraam Main Bhi Ikhtlaaf Pate Toh Jo Qaul Quraan Aur Hadees Ke Jayda Kareeb Hota Use Pakadte Aur Us Sy Kharch Na Karte Aur Agar Esa Bhi Mumkin Na Hota To Tabaeen Ke Qaul Ko Lene Ky Bajaye Khud Ijtehaad Karte Jaisa Ke Sahaba E Kiraam Ny Ijtehad Kia.

Aur Agar Bilfarz Kisi Maqaam Par Imaam Ka Qaul Quran Aur Hadees Ke Khilaaf Ho To Hum Apne Imaam Ky Qaul Ko Chordh Kar Quraan Wa Hadees Par Amal Karege Kyon Ky Ba Taqaza E Bashriyat Yeh Mumkin Hai Ke Imaam Sy Khata Sarzad Hui Ho Aur Hadees Main Mujtheeden Ki Khata Par Bhi Sawaab Hai.

Al Khairat Al Ahsaan Safah 29

## Taqleed Ki Taareef

Kisi Shakhs Ka Apne Elawa Elawa Shaks Ke Qaul Ya Fahal Ki Daleel Main Bagair Nazar Kiye Isliye Ita'at Karna Ke Yeh Muhageeq Hai Taqleed Kahlata Hai.

## Haque Par Kaun?

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Yani Aasan Lafzo Main Yun Samj Le Ke Kisi Mujtheed Ke Qaul Wa Fahal Ko Apne Upar Ish Tarh Lazim Wa Zaroori Samjana Ke Ish Mujtheed Ka Qaul Wa Fahal Mere Liye Sharai Hujjat Hai Kyon Ke Is Ki Quraan Wa Hadeesh Main Nazar Waqeeh Hai Aur Yeh Quraan Wa Hadees Ke Ramuj Wa Israr Sy Wakif Hai.

## Taqleed Ki Aqsaam

### Taqleed Ki Do Qisme Hai

Taqleed Sharai Aur Taqleed Gair Sharai

#### 1. Taqleed Sharai

Sharai Ahkam Main Kisi Mujtheed Ki Pairwi Karna Taqleed Sharai Hai

Jaise Namaz, Roza, Hajj, Zakat, Wuju, Nikah, Talaq Ke Masail Ke Un Main Mujtheeden Aaima E Deen Ki Ita'at Ki Jati Hai.

#### 2. Taqleed Gair Sharai

Duniyawī Muahamlat Main Kisi Shaks Ki Ita'at Karna Taqleed Ghair Sharai Hai.

Jaise Ilm E Tib Main Tabeeb Hazrat Buali Shaeena Ki Pairwi Karte Hai Aur Ilm E Nau Main Imaam Shaibwiyah Aur Imaam Khaleel Ki Parwi Ki Jati Hai.

Hukm

Taqleed Sharai Agar Shariat Sy Takraati Ho Toh Taqleed Karna Haram Hai Aur Agar Shariat Ky Khilaaf Nahi Toh Jaiz Mubah Hai.

## **Aqaid Mian Taqleed Jaiz Nahi**

Aqaid Main Kisi Imaam Ki Taqleed Jaiz Nahi Maslan Yun Nahi Kah Sakte Ke Tauheed Risaalat Imaam E Azam Ke Kahne Sy Mani Balke Yeh Aqeedah Rakhna Padega Ke Tauheed Wa Risalat Ko Dalail Sy Tasleem Kia.

## **Sarih Ahkaam Main Bhi Taqleed Jaiz Nahi**

Sarih Ahkaam Maslan 5 Waqt Namazein 30 Roze Jakaat Hajj Ke Farziyat Main Taqleed Jaiz Nahi. Kyon Ky Ye Masail Quraan Wa Hadees Sy Shara'at Ke Sath Sabit Hai Chunache Koi Shakhs Yun Nahi Kah Sakta Ke Namaz Ki Farziyat 30 Roze Imaam E Aazam , Imaam Shafae, Imaam Malik , Imaam Ahmad Bin Humble Ke Kahne Sy Tasleem Kiye Hai Balke Yun Kahna Padega Ke Quraan Wa Hadees Main Ish Par Shara'tan Dalail Maujood Hai.

Gair Mujtaheed Par Taqleed Wajeeb Hai Mujtaheed Par Nahi

Mufti Ahmad Yar Khan Naeemi Rahimahullahu Ta'ala Allay Likhty Hai

Muklaf Musalmaan Do Tarah Ke Hoty Hai Ek Mujtaheed Aur Dusre Gair Mujtaheed Wo Hai Jis Main Ish Qadr Ilmi Liyaqat Aur Qabiliyat Ho Ke Qurani Isharaat Wa Ramuj Samj Sake Aur Kalaam Ke Maqsad Pehchaan Sake Ish Sy Masail Nikaal Sake Nasukh Mansukh Ka Pura Ilm Rakhta Ho Ilm Sirf W Nau Balagat Wagera Main Isko Puri Maharat Hasil Ho Ahkaam Ki Tamaam Aayato Aur Ahadees Par Iski Nazar Ho Iske Elawa Zaki Wa Khush Faham Ho Jo Ish Darza Par Na Pohchta Ho Wo Gair Mujtaheed Ya Muqleed Hai.

## Haque Par Kaun?

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Gair Mujtaheed Par Taqleed Zaroori Hai Mujtaheed Ke Liye Taqleed Manah.

### **Quraan Shareef Sy Taqleed Ka Sabut**

#### **Ahle Ilm Sy Pucho**

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Toh Aey Logo Ilm Walo Sy Puchho Agar Tumhe Ilm Na Ho.

Tashrih :

Ish Aayat Kareem Amain Rab Ta'ala Khud Irshad Farma Raha Hai Ke Wo Masail Jinko Samjne Ya Quraan Sy Akhaz Karne Ki Tumhare Andar Taqaat Nahi Ahle Ilm Wa Mujtaheeden Sy Pucho. Kyon Aam Admi Main Itni Ist'ta'at Nahi Hoti Ke Wo Har Masla Quran Wa Hadees Sy Aasani Ky Sath Mustanba Kar Sake Lehaja Use Chaiye Ke Wo Kisi Quraan Wa Hadees Ke Andar Kamil Mahaarat Rakhne Wale Kalaam E Ilahi Aur Farmaan Rasool Ke Ramuj Wa Israar Sy Waqfiyat Rakhne Wale Mujtaheed Ki Bargah Main Hazir Ho Kar Unki Itbah Wa Pairwi Kar Aur Usi Ka Naam Taqleed Hai.

#### **ALLAH Wao Ki Itbah Karo**

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَى

Aur Uski Rah Chalo Jo Meri Taraf Ruju Laaya Parah 21 Surah Luqmaan Aayat 15

Ish Aayat Kareemah Main Bhi ALLAH Ta'ala Ki Taraf Ruju Karne Walo Ki Itbah Karne Ka Hukm Dia Gya Hai Aur Is Itbah Ka Nam Hi Taqleed Kahata Hai.

Aey ALLAH Hume Muqrbeen Ki Tah Chala

إِنْدِنَا الصِّرَاطُ الْمُسْتَقِيمُ ﴿٥٥﴾  
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Humko Sidha Rasta Chala Rasta Unka Jin Par

Tune In'aam Kia.

Surah Fateha Aayat 5

Ish Aayat Kareema Main Bhi ALLAH Ta'ala Apne Pyaaro Aur Inaam Yafta Logo Ko Rah Chalne Ka Dars Dey Raha Hai Aur Inaam Yafta Log Is Ummat Ke Aauliyah E Kiram Hai Huzoor Data Ali Hajwei, Syed Ul Aauliyah Gaus E Aazam, Hazrat Moinnuddin Chisti Ajmeri, Khawaza Gulam Fareed, Hazrat Sabrkaliyari Hazrat Bakhtiyaarkaki, Hazrat Nizaam Ul Deen Aauliyah, Hazrat Sultaan Baho, Hazrat Sha Abdul Lateef Bitai, Hazrat Bayazeed Bustami, Hazrat Junaid Baghdadi Aur Hazrat Peer Mehar Ali Sha Rahimahullahu Ta'ala Allah Hi Hai. Aur In Tamaam Bujurgaan E Deen Ny Aaima E Mujtaheedin Ki Taqleed Ki.

Lehaja Sabit Hua Ke Taqleed Sirat E Mustqem Hai Aur Yahi Falah Wa Kamyabi Ka Behtreen Rasta Hai Aur Taqleed Sy Hat Kar Alheeda Rah Ikhtiyaar Karne Main Gumrahi Hai.

Mujtaheeden Ki Bargah Main Ruju Karo

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

Aur Agar Ish Me Rasool Aur Apne Zi Ikhtiyaar Logo Ki Taraf Rujuh Late To Zaroor Un Se Is Ki Haqeeqat Jan Lete Yeh Jo Bad Main Kawash Karte Hai.

## Haque Par Kaun?

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Tashrih : Is Aaya E Kareema Sy Roz E Roshan Ki Tarah Wajeh Hua Ke Jab Bhi Kisi Aam Shaks Ko Koi Masla Dar Paish Aaye To Wo Mustambateen (Mujhtheedin) Ki Bargah Main Hazir Ho Aur Jis Tarah Hukm E Irshaad Farmaye Usi Par Ama Kary.

Baroz E Qayamat Har Shaks Ko Uske Imaam Ke Sath Bulaya Jayega

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ

Jis Din Hum Har Jamaat Ko Uske Imaam Ke Sath  
Bulayegy.

Surah Bani Israil Aayat 71

Allama Ismail Haqi Rehamtullah Allay Is Aayat Ki Tashrih Karte Hue Likhte Hai Ke Baroz E Qayaamat Logo Ko Aey Hanfi, Aey Shafae, Wagera Kah Kar Bulaya Jayega.

Ish Aayat E Kareema Sy Sabit Hua Aaima E Kiraam Mujtaheedin Ka Daman Pakdna Lazim Wa Zaroori Hai Aur In Aaima E Mujtaheedin Ke Tareeqa Shariat Par Chalna Hi Taqleed Kahlata Hai.

Jo Musalmaan Ki Rah Sy Juda Hua Us Ka Thhikana Dozakh Hai.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ  
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾٪

Aur Jo Rasool Ka Khilaaf Kary Bad Uske Ke Haq Ka Rasta Is Par Khul Chuka Aur Musalmaano Ki Rah Sy Juda Rah Chale Hum Usko Uske Haal Par



## Haque Par Kaun?

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Chordh Degy Aur Usy Dozakh Main Dakhil  
Karegy. Aur Kya Hi Bari Jagah Palatane Ki.

Tum Main Sy Ek Giroh Wo Ilm E Deen Ke Hasool Ke  
Liye Nikle

فَاُولَٰئِكَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا  
قَوْمَهُمْ اِذَا رَجَعُوا اِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

Toh Kyon Na Hua Ke Un Ke Har Giroh Main Sy  
Jamaat Nikle Ke Deen Ki Samj Hasil Kary Aur  
Waps Aakar Apni Qaum Ko Dar Sunaye Is  
Ummeed Apr Ke Wo Bache.  
Surah Tauba Aayat 122 Parah 11

Tashrih : Ish Aayat Kareema Sy Sabit Hua Ke Baaz Logo  
Par ALLAH Ta'ala Ny Jimadari Aaid Ki Ke Wo Ilm E Deen  
Hasil Karke Ummat E Muslimah Ke Tamaam Logo Ko ALLAH  
Aur Rasool Ke Ahkaamat Pohchaye. Aur Deen Main Gaur O  
Fikr Karke Quraan Wa Hadees Ke Ramooz Wa Israr Ko Daqeeq  
Masail Aasan Faham Karke Logo Ko Bataye Aur Har Jadeed  
Masail Ko Quraan Wa Sunnat Par Qayas Karke Unka Hal Awam  
Ul Naas Tak Pohchaye Aur Awam Ul Naas Ko Chaiye Ke Wo  
Un Fuqah E Kiraam Ky Aqwaal Par Amal Kar Yahi Taqleed Hai.

## Ahadees Sy Taqleed Ka Sabut

### Hadees 1

Itubah Karo Barde Giroh Ki Kyon Ky Jo Jamaat Sy Alag  
Raha Wo Alheeda Jahannum Main Dala Jayega.  
Miskaat Shareef, Baab AL Aqsaam

Tashrih :

Ish Hadees Main Sawad E Aazam (Barde Giroh) Ki Pairwi Karne Ka Hukm Hua Hai. Aur Alhumdullilah Ummat E Muhammadiya Ke Har Daur Main Ahle Sunat Wa Jammāt Hi Wahid Giroh Hai Jo Aksariyat Main Hai Aur Tamaam Ahle Sunnat Wa Jammāt Aaima E Arba Ke Muqleed Hai Aur Jo Aaimar E Arba (Imaam E Aazam, Imaam Shafae, Imaam Malik Aur Imaam Ahmad Bin Humble) Ke Mazhab Sy Alag Raha Hadees Ki Ruh Sy Alag Hi Jahannum Main Jayega Lehajasabit Hua Ke Muqleedin Hi Sawad E Aazam Hai.

Jiska Imaam Nahi WO Jahalat Ki Maut Mara

Jo Shaks Is Haalat Main Mara Ke Uski Gardan Main Kisi Ki Bait Nahi Wo Jahalat Ki Maut Mara.

Tashrih : Alhumdullilah Azwajjal Ahle Sunnat Wa Jammāt Sawad E Aazam Ish Hadees Ka Misdaq Hai E Jisny Tareeqat Ke Maidan Main Huzoor Sayedna Gaus E Aazam Radiallaho Ta'ala Anho Ki Bait Ka Pata Apne Gale Main Daal Rakha Hai Aur Shariat Ke Maidan Main Huzoor Syedna Imaam E Azam Abu Hanifa Ki Bait Ka Har Gale Sajaya Hai.

## **Sahaba E Kiram Sy Taqleed Ka Sabut**

### **Mere Sahaba Ki Taqleed Karo**

(Rasool ALLAH Sallallahu Ta'ala Alaihi Wasallam Ny Farmaya) Mere Sahaba Sitaro Ki Manid Hai Jisny Unki Iqtada Ki (Taqleed) Ki Usne Hidayat Pai.

Miskaat Shareef, Baab Fazail Ul Sahaba

## Haque Par Kaun?

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Tashrih : Ish Hadees Pak Main Huzoor Akram Sallallaho Ta'ala Alaihi Wasallam Khud Sahaba E Kiram Ki Pairwi Ka Hukm Irshdaad Farma Rahe Hai.

Ek Aur Hadees Me Hai

Hazrat Ummar Bin Khatab Radiallaho Ta'ala AnhoSy Marwi Hai Maine RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Sy Suna Apny Farmaya Ke Maine Apny Rab Azwajjal Sy Apne Wisaal Zahiri Ke Bad Apne Sahaba E Kiraan Ke Iktlaaf Ke Bare Main Sawal Kia Toh ALLAH Ta'ala Ny Meri Taraf Wahi Farmai Aur Farmaya Aey Muhammad Sallallaho Ta'ala Alaihi Wasallam Beshaq Apke Sahaba Mere Nazdeek Aasmaan Ke Sitaro Ki Manid Hai Un Main Sy Baaz Sahaba Dusre Baaz Sy Har Ek Ke Pas Noor Hai To Jis Shakhs Ny Bhi Unse Jo Hasil Kia Pash Wo Mere Nazdeek Hidayat Yafta Hai.

Tashrih :

Ish Hadees Main Bhi Roz E Roshan Ki Tarah Wajeh Ho Gya Hai Ke Sahaba E Kiraam Ka Aaps Main Masail Ke Andar Ikhtlaaf Ke Bawjood Unhy Asman Ky Sitary Kaha Gaya. Aur Un Ki Ita'at Wa Taqleed Karne Wale Ko Bhi Hidayat Ki Nauweed Sunai Gayi Jis Sy Sabit Hua Ke Sahaba E Kiraam Ka Apas Main Fiqahi Masail Par Ikhtlaaf Ijtehaadi Masail Main Hota Tha Jis Main Faqih Sahaba Khud Ijthaad Karke Masail Mustanbat Karte Thy Aur Awam Ul Naas Unki Taqleed Karte Thy Jaisa Ke Aainda Ahadees Main Aa Rha Hai.

### **Sahaba E Kiram Ek Dusre Ki Taqleed Karte Thy**

Hazrat Hajeel Bin Sharjeel Radiallaho Ta'ala AnhoFarmate Hai Ke Hazrat Abu Musa Radiallaho Ta'ala

## Haque Par Kaun?

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AnhoSy Kisi Masla Ke Bare Me Sawal Kia Gya (Phir Yahī Sawaal Hazrat Abdullah Bin Masood Radiallaho Ta'ala AnhoSy Ka Gya) Toh Apne Hazrat Musa As'ari Ky Jawaab Ky Khilaaf Fatwa Sy Aagah Kkia To Aap (Yani Hazrat Abu Musa Ash'ari) Ny Farmaya Ke Jab Tak Yeh Mohtbar Shakhsīyat (Yani Hazrat Abdullah Bin Masood) Tum Main Hai Unke Elawa Kisi Sy Sawal Na Kia Karo.

Bukhari Shareef Safah 997

Tashrih :

Ish Hadees Sy Sbait Hua Ke Sahab E Kiraam Ek Dusry Ki Taqleed Karte Thy Aur Kam Ilm Sahabi Apne Sy Jayda Ilm Wale Sahabi Ki Taqleed Kia Karte Thy.

Jaisa Ke Hazrat Abu Musa Ash'ari Radiallaho Ta'ala AnhoNy Apne Fatwa Ruju Farma Kar Hazrat Abdullah Ki Taqleed Ki Aur Ap Ny Khud Logo Ko Hazrat Abdullah Bin Masood Radiallaho Ta'ala AnhoKi Taqleed Karne Ka Hukm Farmaya.

Hazrat Jabeer Hazrat Abbas Ki Taqleed Karte Thy

Hazrat Jabir Aur Hazrat Akrama RadiALLAHu Ta'ala Anhuma Sy Marwi Hai Ke Wo Dono Naeem Pukhta Kharme Ko Makrwa Wo Janty Thy Aur Ish Tarah Ke Masaeel Main Hazrat Ibne Abbas Radiallaho Ta'ala AnhoKy Qaul Ko Pakdaty Thy (Yani Unhi Ke Fatwey Par Amal Karte Thy)

Abu Dawood Shareef Jild 2 Safah 165

Tashrih : Ish Hadees Sy Sabit Hua Ke Hazrat Jabir Aur Hazrat Akrama Radiallaho Ta'ala AnhoHazrat Ibne Abbas Radiallaho Ta'ala AnhoKi Taqleed Karte Thy Aur Unhi Ke Fatwa Par Amal Karte Thy.

### Ahle Makkah Ibne Abbas Ki Taqleed Karte Thy

(Hazrat Ibne Abbas RadiALLAHu Ta'ala Anhuma Ny Makka Main Qayam Farmaya) To Kasheer Masail Main Ap Ny Dusry Sahaba E Kiram Sy Ikhtlaaf Kia Aur Ahle Makkah Hazrat Ibne Abbas Ky Qaul Ko Tarjeeh Dete Thy.

### Ahle Madeenah Hazrat Zaid Ki Taqleed Karte Thy

Hazrat Akrama Radiallaho Ta'ala AnhoSy Riwayat Hai Ke Beshak Ahle Madeenah Ny Hazrat Ibne Abbas Radiallaho Ta'ala AnhoSy Sawal Kia Ke Dauran E Tawaaf Agar Aurat Ko Haiz Aa Jaye Toh Kya Hukm Hai (Yani Wo Tawaaf Chord Kar Jaa Sakti Hai) Toh Apne Jawaab Dia Ke Haan Wo Tawaaf Chord Kar Jaa Sakti Hai Toh Ahle Madeenah Ny Kaha Ke Hum Apky Qaul (Yani Fatwa) Par Amal Nahi Karegy Balke Zaid Radiallaho Ta'ala Anho(Jo Ky Madeenah K Mufti Thy) Ky Qaul Par Amal Karegy.

Sahi Bukhari Jild 1 Safah 23

Tashrih : Sabit Hua Ke Sahaba E Kiram Ke Daur Main Taqleed Ka Aam Riway Tha Aur Aam Log Apne Mohtmad Faqihah Sahabi Key Qaul Ko Dusry Sahabi Ke Qauyl Par Tarjeeh De Kar Uski Ita'at Wa Pairwi Karte Aur Usi Ka Dusra Naam Taqleed Hai.

### Hazrat Ibraheem Nakhaee Hazrat Abdullah Bin Masood Ki Taqleed Karte

Hazrat Ibraheem Nakhaee Rehamtullah Allay Aur Apke Sathi Hazrat Abdullah Bin Masood Aur Apke Sagirdo Ko Fuqah Ke Andar Sabit Ul Nas Samjty Thy.

Tashrih : Sabit Hua Ke Sahaba E Kiram Ky Zamana Aqdas Main Taqleed Ka Aam Riway Tha Aur Jo Masla Quran Wa Hadees Main Na Milta Toh Sahaba E Kiram Apny Qayas Sy Ijtehaad Karty Aur Awam Unki Taqleed Karte Thy.

## **Bujurgaan E Deen Ke Nazriyaat**

### **Imaam Fakhrudeen Razi Ka Nazriyah**

Charo Mazhabi Ke Elawa Kisi Ki Taqleed Jaiz Nahi Hai. Chahe Wo Qaul Sahaba Aur Ahadees Sahaih Aur Aayat Ke Muwafiq Ho. Pash Jo Shaks In Char Mazahib Sy Khariz Hai Wo Khud Bhi Gumrah Hai Aur Dusro Ko Bhi Gumrah Karne Wala Hai. Isliye Ke Quraan Wa Hadees Ke Zahir Sy Koi Masla Akhaj Karna Kufr Ke Usool Main Sy Hai. Tafseer Sadi

### **Imaam Nawawi Ka Nazriyah**

(Imaam Muslim Ke Hadees Jo Taqleed Jawaz Par Dalalat Karti Hai) Un Aima E Kiram Ko Bhi Shamil Hai Jo Deen Ky Ulma Hai. Unki Wo Hadeesin Jo Unhony Riwayat Kee Ko Kabul Karna Aur Ahkaam Me Unki Taqleed Karna Aur Un Ke Sath Acha Gumaan Karna (Unke Liye Lazim Wa Zaroori Hai) Arabian Nawawi

### **Maulana Abdul Aai Lakhnawi Ka Nazriyah**

Aaima Arba (Imaam E Azam, Imaam Shafae, Imaam Malik, Imaam Ahmad Bin Humble) Ke Khilaaf Amal Na Karne Par Ijma Mun'qid Ho Gaya Hai. Fatah Ul Qadeer

### **Sahib E Sharah Hidayah Ka Nazriyah**

Aur Jab Mufti Ke Andar Sifaat Ho (Yani Wo Mujtahid Ho) Toh Aam Logo Par Zaroori Hai Ke Uski Taqleed Kary. Agar Che Mufti Ko Us Masla Main Khata Hi Kyon Na Ho Jaye Aur Uske Elawa Ka Koi Aitbaar Nahi.

### **Imaam Tahawi Ka Nazriyah**

Fi Zamana Jo Admi Charo Mazahib Sy Kharij Hua Wo Ahle Bidaat Aur Ahle Nar Main Sy Hai.  
Tahawi Shareef

### **Imaam Jalaaludeen Suyuti Ka Nazriyah**

Jo Shaks Martaba Ijtehaad Tak Na Pohcha Ho To Us Par Wajeeb Hai Ke Wo Mujtaheedin Ke Mazhab Main Sy Kisi Mazhab Ko Lazim Pakdey.  
Sharah Jamah Ul Jawamah

### **Allama Ibne Hajjar Makki Ka Nazriyah**

Humare Aaima E Kiraam Farmate Hai Ke Aaimah Arba Yani Imaam Shafae, Imaam Malik, Imaam Abu Haneefa Aur Imaam Ahmad Bin Humble Ky Siwa Kisi Ki Taqleed Jaiz Nahi.  
Fatah Ul Mobeen Shara Arbaeen

### **Allama Mahbullah Bahari Ka Nazriyah**

Gair Mujtaheed Mutlaqq Agar Che Wo Aalim Hi Kyon Na Ho Aur Us Ko Ijtehaad Par Qudrat Hasil Na Ho To Lazim Hai Ke Wo Kisi Mujtaheedin Ki Taqleed Kary.

Fatah Ul Rahmaut

### **Abdul Wahab Sha'rani Ka Nazriyah**

Pas Agar Tu Kahe Ke Wo Shaks Jo Mujhub Un IlaTa'ala Ho Shariat Ke Muamle Main To Kya Us Par Taqleed Karna Wajeeb Hai Toh Wajeeb Yeh Ke Han Us Par Taqleed Karna Wajeeb Hai Take Wo Khud Aur Dusro Ko Bhi Gumrah Na Kar Sake.

Meejaan Ul Kubra Safah 24

### **Shah Waliullah Mohdeesh Dehlvi Ka Nazriyah**

Aaima E Arba Ke Charo Mazahib Ke Taqleed Ke Jawaz Ke Bare Main Ummat Ya Ummat Ke Qabil Aetmaad Ny Ijma Kar Lia.

HUJJAT UL BALGAT

### **Aur Wahabiyon Ky Imaam Ibne Tahmiyah Ky Nazriyat**

Jis Shaks Ny Aaima E Arba (Imaam E Aazam Abu Haneefa, Imaam Shafae, Imaam Malik, Imaam Ahmad Bin Humble) Ki Mukhalifat Goya Usne Ijma Ki Mukhalifat Ki.

(Imam Ibne Ilhaam) Ny "Tahreer" Main Tashrih Ki Hai Ke Mazahib Arbiat (Yani Charo Imaamo Ke Mazahib) Ke Elawa Kisi Mazhab Par Amal Karna Jaiz Nahi Hai. Isliye Ke Majahib Aur Unki Itabah Karne Wale Kasheer Hai.

Ek Aur Jagah Likhta Hai

Imaam Muhammad Bin Hasan Radiallaho Ta'ala AnhoWagera Sy Hakayat Kia Gya Hai Usy (Yani Mujtahid) Ke



Liye Taqleed Jaiz Hai Aur Yeh Bhi Kaha Gya Hai Ke Mutlqan Jaiz Hai Aur Kaha Gya Hai Ke Apne Sy Jayda Aalim Ki Taqleed Jaiz Hai.

Fatwa E Ibne Tahmiyah Jild 2 Safah 202

### **Aitraaz Ke Jawab**

Taqleed Ke Bare Me Baaz Hazrat Mukhtleef Qism Ke Jahilana Aitraazat Karte Hai. Aur Aam Sada Qism Ke Logo Ko Har Mumkin Tareeqa Sy Wargalany Aur Unhe Dhoka Dene Ki Koshish Karte Hai Lehaja Yaha Par Unke Chand Mash'hur Aitraaz Wa Maroof Aitraazat Ke Jawab Paish Kiye Jayegy Take Humare Sada Log Musalmaan Hazrat Unke Dhoke Main Aane Ki Bajaye Difah Kar Sake Aur Jamat Sy Muntshar Wa Bhkharne Ki Bajaye Quraan Wa Hadwees Aur Bujurgaan E Deen Ky Tareeqa Shariat Ko Mazbuti Sy Thame Rahe.

In Tamaam Aitraazat Ke Jawab Hafeem Ul Ummat Hazrat Mufti Allama Ahmad Yar Khan Naeemi Rahimahullahu Ta'ala Alay Ki Shahra Aafaq Tasneef "Ja Al Haq" Sy Makhuz Hai Mulhaija Farmaye

#### **Aitraaz 1 :**

Rahbar Ke Liye Quraan Wa Hadees Kafi Hai In Me Kya Nahi Jo Fuqah Sy Hasil Kary (ALLAH Ta'ala Quiran Me) Farmata Hai

Tarjumah : "Aur Nahi Hai Koi Tar Aur Khusk Cheez Jo Ek Roshan Kitab Me Likhhi Na Ho Aur Beshak Humne Quran Yad Karne Ke Liye Aasan Farma Dia Toh Hai Koi Yad Karne Wala" ?

## Haque Par Kaun?

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In Ayato Sy Maloom Hua Ke Qura Me Sab Hai Aur Quran Sab Ke Liye Asan Bhi Hai Phir Kis Liye Mujtaheed Ke Pas Jao.

### **Jawaab :**

Quran Wa Hadees Beshar Rahbari Ke Liye Kafi Hai Aur Un Me Sab Kuch Hai Magar Uyn Sy Masail Nikalne Ki Qabliyat Honi Chaiye. Samandar Me Moti Hai Magar Unko Nikalne Ke Liye Gota Khaur Ki Zaroorat Hai. Aaima E Mujtaheed (Imaam Abu Haneefa, Imaam Shafae, Imaam Malik, Imaam Ahmad Bin Humble) Ish Samandar Ke Ghotajan Hai.

Teeb Ki Kitabo Me Sab Kuch Likha Hai Magar Humko Hakeem Ke Pas Jana Aur Us Se Nukhta Tahwiz Karna Zaroori Hai. Aaima E Deen Tabeeb Hai.

Farmaya Ke Humny Quran Hifz Karne Ke Liye Aasan Kia Hai Na Ky Us Sy Masail Istnabat (Nikalne) Ke Liye Agar Masail Nikalana Aasan Hai To Phir Hadees Ki Bhi Kya Zaroorat Hai Quran Me Sab Kuch Hai Aur Quran Aasan Hai Neez Phir Quran Sikhane Ke Liye Nabi Kyon Aaye.

### **Aitraaz 2 :**

Taqleed Me Gair Khuda Ko Apna Haakim Banana Hai Aur Yeh Shirk Hai Lehaja Taqleed Shakhsi Shirk Hai Quran Me Hai

Tarjumah :

Nahi Hai Hakam Magar ALLAH.

### **Jawab :**

Agar Gair E Khuda Ko Hakam Banana Shirk Hai Toh Haderes Manana Bhi Shirk Hua Neez Sare Mohdeesin Mufscreen

## Haque Par Kaun?

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Mushrik Hogy Kyon Ke Tirmizi Abu Dawood Muslim Wagera Hazrat Toh Muqleed Hai Imaam Bukhari Wagera Muqleed Key Shagirdo (Kyonky Yeh Tamaam Mohdeesin Masalan Imaam Bukhari, Imaam Muslim, Imaam Tirmizi, Imaam Abu Dawood Wagera Sab Ke Sab Shafae Aur Imaam Shafae Ki Taqleed Karte Hai.

Jis Riwayat Me Ek Rawi Fasiq Aa Jaye Wo Riwayat Zaeef Ya Mauju Hai Toh Jis Riwayat Me Koi Muqleed Aa Jaye Toh Mushrik Aa Gya Lehaja Wo Bhi Batil Phir Tirmizi Wa Abu Dawood Khud Muqleed Hai Mushrik Hue Un Ke Riwayat Khatam Hue Bukhari Wagera Pehle Hi Khatam Ho Chuke Ke Wo Mushriko Ke Shagird Hai Ab Hadees Kaha Sy Laogy ?

**Quran Pak Farmata Hai**

Tarjumah : Aur Agar Tumko Miyan Biwi Ke Jadge Ka Khauf Ho To Ek Hakam Mard Walo Ki Taraf Sy Bhejwa Aur Ek Bpanch Aurat Ki Taraf Sy Bhejo.

Hazrat Ali Aur Hazrat Mauwiyah RadiALLAHu Ta'ala Anhum Ny Jung Safen Me Hakam Banaya. Khud Huzoor Sallaulaihiwsallam Ny Bani Quraija Ke Maumle Main Hazrat Sahad Ibne Mauz Radiallaho Ta'ala AnhoKo Hakam Banaya. Ayat (Jo Aitraz Main Mazkur Hui) Ke Mahni Yeh Hai Haqeeqi Hakam Khuda E Pak Hi Ka Hai Aur Jo Uke Siwa Ahkaam Hai Ulma Fuqah Aur Mashaikh Ya Usi Tarah Ahkaam E Hadees Yeh Tamaam Baa Wasata Khuda E Ta'ala Hi Ke Hakam Hai Agar Yehn Ma'ni Hue K Kisi Ka Hakam Siwa E Khuda Ke Manana Shirk Hai Toh Aaj Tamaam Dunia E Jaz Ka Faisala Kacheri Ke Muqdmaat Ko Manti Hai Sab Hi Mushrik Hogy.

**Aitraaz 3 :**

## Haque Par Kaun?

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Imaam Yusuf Aur Imaam Muhammad Hanifi Hai Lekin Uske Bawajood Imaam Abu Hanifa Ki Mukhtleef Muqamat Par Mukhaliat Kyon Kki ?

### **Jawaab**

Humne Piche Arz Ki Tha Ke Mujtaheed Ko Taqleed Karna Haram Hai Lekin Usool Waqahad Mae Imaam Ki Taqleed Karna Zaroori Hai Imaam Yusuf Aur Imaam Muhammad Usool Wuqaad Me To Imaam E Azam Radiallaho Ta'ala AnhoKi Taqleed Karegy Lekin Fiqahi Masaeel Me Yeh Dono Mujtaheed Hai Lehaja Un Masail Me Yah Taqleed Nahi Kare.

Aitraaz Baaz Masaeel Me Tm Log Imaam Yusuf Aur Imaam Muhammad Ky Qaul Ko Tarzeeh Dete Ho Aur Imaam Aazam Ky Qaul Ko Chordh Dete Ho Phir Tum Hanfi Kaise Hue Lehaja Chaioye Ke Apne Ap Ko Yusufi Ya Muhammadi Kahlwao.

### **Jawaab :**

Kyon Ky Imaam Yusuf Aur Imaam Muhamamd Ke Tamaam Aqwaal Wa Fatwa Imaam E Azam Ke Usool Wa Jawabat Par Bany Hai. Lehaja Un Dono Me Kisi Ke Qaul Ko Tarzee Dene Haqeeqat Me Imaam E Azam Ky Qaul Ko Lena Hai Mishal Ke Taur Par Hadees Par Amal Karna Quraan Par Amal Karna Hai Kyon Ke ALLAH Ta'ala Ny RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ki Ita'at Ka Hukm Farmaya Hai

Isi Tarah Imaam E Azam Ny Irshad Farmaya Hai Ke Agar Mere Qaul Ke Mubale Me Agar Koi Sahi Hadees Mil Jaye Toh Wahi Hadees Hi Mera Mazhab Hai Ab Agar Koi Mujtaheed

## Haque Par Kaun?

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Imaam Sahab Ke Qaul Ke Muqable Me Sahi Hadees Pa Le Aur Us Par Amal Kare Toh Wo Us Sy Hanfi Hi Rahega Kyon Ke Usne Haqeeqat Me Imaam Sahab Ke Qaidye Hi Par Amal Kia (Yani Mere Qaul Ke Muqable Me Agar Sahi Hadees Mil Jaye Toh Wo Hi Mera Mazhab Hai).

Lehaja Imaam Yusuf Aur Imaam Muhammad Ke Qaul Par Amal Karna Hanfiyat Sy Kharij Nahi Karta.

## Ijtehaad (Yani Qayaas) Ke Bare Me Aitraaz Ke Jawaabat

### Aitraaz : 1

Qayaas Karna Mujtaheed Ka Zan Hota Hai Aur Quraan Kareem Me Jan Ko Gunah Kaha Gya Hai Jaisa Ke Irshad Hota Hai

Tarjumah : Aey Imaam Walo Boht Gumano Sy Bacho Beshak Koi Gumaan Ho Jata Hai Aur Aaib Na Dundo Aur Ek Dusre Ki Geebat Na Karo.

### Jawaab :

Qayaas Ko Mutlqan Na Jaiz Kahna Galat Hai Qayaas Ke Jawaz Par Beshumaar Ahadees Mubaarak Maujood Hai Jis Me Chand Ahadees Zikr Ki Jati Hai

## Hazrat Ma'az Aur Qayas Ka Jawaaz

Hakim Ul Ummat Mufti Ahmad Yar Khan Naeemi Rehamtullah Allay Likhty Hai

Ky Jab Hazrat Ma'z Ibne Jabal Ko Huzoor Sallallaho Ta'ala Alaihi Wasallam Ny Yaman Ka Hakam Bana Kar Bheja

## Haque Par Kaun?

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Toh Pucha Ke Kis Cheez Sy Faisla Karogy ? Arz Kia Kitabullah Sy Farmaya Agar Us Me Na Pao To Arz Kia Uske Rasool Ki Sunnat Sy Farmaya Agar Us Me Bhi Na Mile Toh Arz Kia Ke

Apni Raay Sy Ijtehaad Karuga Rawi Ny Farmaya Ke Pash Huzoor Sallallaho Ta'ala Alaihi Wasallam Ny Unke Sine Par Hath Mara Aur Farmaya Ke Us Khuda Ke Shukr Hai Jisne RasoolALLAH Ke Qasd Ko Iski Taufeeq Di Jis Sy RasoolALLAH Razi Hai.

Tirmizi Shareef Jild 1 Abwab Ul Ahkaam, Mishkaat Shareef Kitab Ul Amara

Tashrih : Ish Hadees Se Qayas Ka Jawaz Roz E Roshan Ki Tarah Wajeh Hai Aur Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ny Iski Taeed Farmai Aur Is Par Razamandi Ka Bhi Izhaar Kia. Aur Qayas Ke Zariye Sahi Masla Akhaz Karne Par Dua E Khair Farmai.

## **Hazrat Abdullah Bin Masood Sy Qayas Ka Jawaz**

Hazrat Abdullah Bin Masood Sy Marwi Hai Ke Aj Ke Bad Sy Jis Par Koi Faisla Paish Aa Jaye Toh Quraan Shareef Sy Faisla Kary Agar Esi Cheez Paish Aa Gayi Jo Quraan Shareef Me Nahi Hai Toh Us Sy Faisla Kary Jo ALLAH Ke Nabi Sallallaho Ta'ala Alaihi Wasallam Ny Faisla Kia Lekin Esi Cheez Agar Paish Aa Jaye Jo Na Quraan Shareef Me Ho Aur Na ALLAH Ke Nabi Ny Iska Faisla Kia Ho To Us Par Faisla Karo Jo Naik Logo Ny Faisla Kia Ho Lekin Agar Wo Cheez Paish Aa Gyi Jo Na Quraan Shareef Me Hai Aur Na Iska Faisala Nabi Sallallaho Ta'ala Alaihi Wasallam Ny Kia Na Saleh'hin Ny Toh Apne Qayas Sy Ijtehaad Kary.

Nisaee Shareef Jild 2 Kitab Ul Qafa

Tashrih : Is Hadees Mubaarak Me Hazrat Abdullah Bin Masood Radiallaho Ta'ala AnhoNy Qayas Ky Jawaz Par Mohar Shabat Kardi Aur Irshad Farmaya Ke Agar Quran Wa Hadees Aur Ijma E Ummat Sy Koi Masla Akhaj Nahi Ho Rha Toh Apne Qayas Sy Iska Hal Talash Kro Jis Sy Qayas Ka Jawaz Bakhubi Wajeh Wa Sabit Hua.

### **Hazrat Ummar Ny Qayaas Ka Hukm Farmaya**

Hazrat Qazi Radiallaho Ta'ala AnhoNy Hazrat Ummar Farooq Radiallaho Ta'ala AnhoSy Dariyafat Kia Ke Wo Faisle Kis Tarha Kary To Hazrat Ummar Farooq Radiallaho Ta'ala AnhoNy Apko Jawab Likha Ke Quran Shareef Sy Faisla Karo Agar Is Me Na Ho To Sunnat E RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Sy Faisla Karo Aur Agar Na Kitabullah Me Ho Na Sunnat E RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Me Toh Us Sy Faisla Karo Jo ALLAH Ke Naaik Logo Ny Faisla Kia Ho (Yani Ijma E Ummat) Lekin Agar Na To Wo Masla Quran Me Ho Na Sunnat Me Aur Na Hi Uske Muqleeq Saleh'hin Ka Faisla Ho To Chaho To Paish Qadmi Karo Aur Chaho To Mahlat Lo Me Tumhary Liye Mauhlat Hi Ko Behtar Janta Ho.

Tashrih : Ish Hadees Pak Ki Wajaahat Karte Hue Hakeem Ul Ummat Likhty Hai

In Hadeeso Me Kitab Sunnat,Ijma E Ummat Aur Qayas Ka Esa Sarih Sabut Hai Ke Iska Na Inkaar Ho Sakta Hai Na Koi Taaweel.

Ab Wo Aitraz Jo Gair Muqleed Karte Hai Ke Bht Jan Sy Bacho Is Me Jan Sy Murad Bad Gumanayah Hai Yani Musalmaano Par Bad Gumaniya Na Kia Karo Isiliye Is Ayat Me

## Haque Par Kaun?

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Ius Ke Bad Geebat Wagera Ki Mumani'at Hai Warna Qayas Aur Gaeelat Me Kya Taluq Jise Rab Ta'ala Farmata Hai Mashwara Karna Shaitan Ki Taraf Sy Hai Toh Kya Har Mashwara Shaitani Kam Hai Nahi Balke Jo Islami Aur Musalmano Ke Khilaf Mshware Ho Wo Shaitani Hai.

Ese Hi Yeh Hai Aur Jis Qayas Ki Buraiya Aaii Hai Wo Qayas Hai Jo Hukm Ek Khuda Ke Muqable Me Kia Jaye Jaisa Ke Shitan Ny Hukm E Sajda Pakar Qayaas Kia Aur Hukm E Illahi Rad Kufar Hai.

## Khulasa Kalaam

Quraan Wa Hadees Aur Bujurgaan E Deen Ke Aqwal Wa Ahwal Ki Roshni Me Taqleed Ka Sabut Roz E Roshan Ki Tarah Wajeh Ho Gya Balke Har Aam Wa Khas Ke Liye Taqleed Wajeeb Wa Zaroori Hone Par Bhi Sarahat Ke Sath Dalail Mazkur Hue Lehaja Har Shakhs K Liye Zaroori Hai.

Kyon Ky Zamane Wa Halat Ke Badlane Sy Nit Naye Masail Paish Aate Rahte Hai Jinka Quran Wa Hadees Sy Sarahat Ke Sath Sabut Nahi Milta Lehaja Ese Masail Ka Hal Faqat Quran Wa Hadees Ke Ramooz Wa Israar Sy Waqfiyat Rakhna Har Shaks Ke Liye Mumkin Nahi Lehaja Muqleedin Wa Mujaheedeen Hazrat Hi Jo Quran Wa Hadees Me Waqt Nazri Aur Bareek Baeni Ki Salhiyat Rakhte Hai Wo Hi Nit Naye Masail Ka Hal Talash Kar Sakte Hai.

Awam Ul Naas Ko Chaiye Ke Wo Unki Taqleed Wa Pairwi Kare Jadeez Masail Ka Itna Jayda Samna Nahi Tha Jaisa Ke Sahaba E Kiram Ke Daur Me Bhi Taqleed Ka Aam Riwaaz Tha Ab Fi Zamana Beshumar Masail Paida Ho Rahe Hai Lehaja



## Haque Par Kaun?

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Un Masail Me Awam Ul Nas Ke Liye Lazim Wa Zaroori Hai Ek Wo Mujtahideen Ulma Ki Taqleed Kary Aur Jamaat Ke Sath Rahe Kyon Ke Hadees Me Hai Ke Jo Jammāt Sy Alag Raha Wo Alag Hi Jahannum Me Dala Jaiga.

## Imaam Ke Piche Qiraa'at Karna Kaisa ?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Aqeedah E Ahle Sunnat

Quraan E Kareem, Kasheer Ahadees Mubaarak Aur Bujurgaan E Deen Ke Aqwal Wa Afaal Ki Roshni Me Muqtadi Ke Liye Jaiz Nahi Ke Wo Imaam Ke Piche Qiraa'at Kary Na Surah Fateha Pardh Sakta Hai Aur Na Hi Quraan Ki Koi Surah Ya Aayat Kyon Ke Quraan Muqtadi Ke Liye Kafi Hai

Namaz Chahe Jahri Ya Shiri Har Surat Me Muqtadi Par Wajeeb Hai Ke Wo Imaam Ke Piche Qira'at Na Kary Imaam Jahri Namaz Pardh Raha Ho To Muqtadi Kan Laga Kar Qira'at Sune Aur Agar Shiri Namaz Pardh Raha Ho To Muqtadi Khamoshi Ikhtiyaar Kary Ish Ke Sabut Ke Liye Quraan Majeed, Ahadees Mubarak Aur Bujurgaan E Deen Ke Fatwajat Paish E Khidmat Hai Aur Phir Aakhir Me Mo'trzen Ke Sawalat Ke Jawabat Aqli Dalail Bhi Hazir E Khidmat Hai

### Quraan Sy Qiraa'at Ke Adam Jawaz Ka Sabut

Irshaad E Bari Ta'ala Hai

Tarjumah E Kanjul Imaan

Aur Jab Quraan Parda Jaye To Use Kaan Laga Kar Suno Aur Khamaush Raho Ke Tum Par Raham Ho.

Tashrih : Ish Aayat Kareema Sy Sabit Hua Ke Jab Imaam Qiraat Kar Raha Ho To Muqtadi Par Wajeeb Hai Ke Wo Khamaushi Ikhtiyaar Kare Aur Quraan Ko Kaan Laga Kar Sune. Ish Aayat Ka Shaan E Nujul Bhi Yahi Hai Ke Ek Sahabi E

## Haque Par Kaun?

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Rasool Dauran E Namaz Bajamaat Qiraa'at Kar Rahe Thy Toh Aayat Najil Hui Ke Dauran E Qiraa'at Khamoshi Ikhtiyaar Karo.

Ek Aur Jagah Irshaad Hota Hai  
Aur Quraan Me Se Jo Tum Par Aasan Ho Utna Pardho.  
Surah Muzmil Aayat 20

Tashrih : Ish Aayat E Kareema Sy Bhi Wajeh Hua Ke Namaz Me Fateha Pardhna Farz Nahi Balke Hukm E Aam Hai Ke Quran Me Sy Jo Bhi Tumhe Aasan Ho Wahi Surah Aayat Pardho Hadees Ki Ruh Sy Namaz Me Surah Fateha Pardhna Wajeeb Zaroori Hai Lekin Quraan Ki Ayat Ke Andar Hukm Aam Hony Ki Bina Par Farz Nahi Jaisa KY Gair MUQLEEDIN Surah Fateha Ko Farz Qaraar Dety Hai.

## Ahadees Sy Qiraat Adam Jawaz Ka Sabut

Imaam Ke Sath Qira'at Jaiz Nahi

Hazrat Ata Bin Yasaar Radiallaho Ta'ala AnhoNy Hazrat Zaid Bin Sabit Radiallaho Ta'ala AnhoSy Imaam Ke Sath Qira'at Ke Bare Me Sawal Kia Gya Toh Unhone Farmaya Kisi Bhi Surat Main Imaam Ke Sath Qiraat Karna Jaiz Nahi.

Sahi Muslim Jild 1 Safah 415

## Imaam Ke Piche Qiraa'at Goya Us Sy Jagda Karna Hai

Hazrat Imraan Radiallaho Ta'ala AnhoSy Marwi Hai Ke Nabi E Kareem Sallallah Ta'ala Alaihi Wasallam Ny Zohar Ki Namaz Parada To Ek Shaks Ny Imaam Ke Piche "Arbi Ibarat" Pardhi Pais Jab Aap Allaysallato Salam Ny Namaz Pardai To

## Haque Par Kaun?

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Farmaya Kis Ne Sab Ism" Pardi Ek Shaks Ny Kaha Maine Toh Apne Famrya Maine Jaan Lia K Tum Sy Baaz Ny Mujh Sy Jagda Kia.

Sahi Muslim Jild 1 Safah 172

## Imaam Ke Piche Surah Fateha Na Pardho

Hazrat Jabir Bin Abdullah Radiallaho Ta'ala AnhoFaramte Hai

Jis Shaks Ny Koi Raqat Namaz Pardhi Is Hal Me Ke Usne Surah Fateha Na Pardhi To Us Ki Namaz Na Hui Magar Yeh Ke Wo Imaam Ke Piche Ho Yah Hadees Hasan Hai  
Darqatni

Tashrih : Matlab Yeh Ke Jis Ny Akeli Namaz Pardhi US Par Surah Fateha Pardhna Wajeeb Hai Agar Agar Imaam Ki Iqtada Me Ho Toh Surah Fateha Na Pardhe.

Hazrat Abu Huraira Radiallaho Ta'ala AnhoSy Marwi Hai Farmaya Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Irshad Famraya Ke Imaam Toh Mehaz Isiliye Hota Hai Ke Uski Iqtada Ki Jaye Jab Imaam Takbeer Kahe Tum Bhi Takbeer Kaho Aur Jab Wo Qiraat Kare Toh Tum Khamaush Raho.

Nisae Shareef Jild 1 Safah 146

## Imaam Ki Qiraa'at Muqtadi Ki Qira'at Hai

Hazrat Jabeer Bin Abdullah Radiallaho Ta'ala AnhoSy Marwi Hai Ke Beshaq Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Jiska Imaam Ho To Imaam Ki Qira'at Muqtadi Ki Qira'at Hai.

Tahawee Shareef Jild 1 Safah 149

### **RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Imaam Ke Piche Qira'at Sy Manah Kia**

Hazrat Anas Radialahu Ta'ala Anho Farmate Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Namaz Pardai Phir Ap Mutwajah Hue Aur Farmaya Kia Tum Qira'at Karte Ho Halake Imaam Qira'at Kar Raha Tha Toh Tamaam Log Khamaush Rahe Apne Teen Martaba Pucha Toh Unhone Arz Ki Hum Ny Qira'at Ki Thi Toh Aap Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Ap Esa Na Karna.

Tahawee Shareef Jild 1 Safah 150

### **Imma Ke Piche Khamaush Raho**

Hazrat Abu Musa Ash'ari Radiallaho Ta'ala AnhoSy Marwi Hai Ke RasoolALLAH Sallau'alaihiwsallam Ny Hume Khutba Irshad Farmaya Phir Humari Sunatein Batai Aur Hume Humari Namaz Shikhai Phir Apne Farmaya Apni Safe Qaim Karo Aur Koi Ek Tum Me Sab Ki Imaamat Karaye Jab Imaam Kahe To Tum Bhi Takbeer Kaho Aur Jab Wo Qira'at Kary Toh Tum Khamaush Raho.

Sahi Muslim, Jild 1 Safah 174, Abu Dawood Jild 1, Safah 147 Ibne Majah 61, Mishkaat Shareef Safah 79

### **Imaam Ki Qira'at Muqtadi Ki Qira'at Hai**

Hazrat Jabir Bin Abdullah Radiallaho Ta'ala AnhoFarmate Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Hume Namaz Padai Toh Apke Pichhe Kisi Mard Ny Qira'at Ki RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam

## Haque Par Kaun?

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Ke Ash'hab Main Se Ek Mard Ny Use Qira'at Karne Sy Manah Kia Jab Wo Shaks Namaz Sy Fariq Hue Toh Dono Ne Jaghdena Shuru Kar Dia Aur Aur Qira'at Karne Wala Bola Kya Tu Mujhe RasoolALLAH Sallaulalhiwsallam Ke Piche Qira'at Karne Sy Manah Karta Hai Phir Dono Jagad Pardhe Yaha Tak Ke Mu'amlah RasoolALLAH Sallallah Ta'ala Alaihi Wasallam Ki Bargah Me Pohcha Toh RasoolALLAH Sallallah Ta'ala Alaihi Wasallam Ny Farmaya Jo Shaks Imaam Ke Piche Namaz Pardhe Toh Imaam Ki Qira'at Muqtadi Ki Qira'at Hai. (Yani Muqtadi Qira'at Na Kary)

Daarqatni Safah 123

## Zohar Aur Asar Me Bhi Qira'at Manah Hai

(Hazrat Shadaad Bin Hareesh Radiallaho Ta'ala AnhoFarmate Hai) Ke Nabi E Kareem Sallallah Ta'ala Alaihi Wasallam Ny Zohar Ya Asar Ki Namaz Pardai To Ek Shaks Ny Apke Piche Qira'at Ki Aur Dusry Admi Ny Usko Qira'at Karne Sy Manah Kia Namaz Pardhne Ke Bad Usne Arz Ki Yaa RasoolALLAH Sallallah Ta'ala Alaihi Wasallam Main Qira'at Karta Ho Aur Yeh Shakhs Mujhe Rokta Hai Toh RasoolALLAH Sallallah Ta'ala Alaihi Wasallam Ny Irshad Farmaya Ke Jis Ka Koi Imaam Ho Imaam Ki Qira'at Muqtadi Ki Qara'at Hai.

Musnaf Ahbdul Razaq Jild 2, Safah 136

## Jab Quraan Pardha Jaaye Toh Khamaush Raho

(Hazrat Khatab Bin Abdullah Raqashi Radiallaho Ta'ala AnhoFarmate Hai) Ke Humne Hazrat Musa Ash'ari Radiallaho Ta'ala AnhoKe Sath Namaz Ada Ki Toh Aapne Nabi E Kareem Sallallah Ta'ala Alaihi Wasallam Ki Ek Hadees Bayan Farmai

## Haque Par Kaun?

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Jis Me Hai Ke Jab Imaam Takbeer Kahe To Tum Bhi Takbeer  
Kaho Aur Jab Qira'at Kare Toh Tum Khamaush Raho.

Behqi Shareef Jild 2 Safah 155

## Imaam Ke Piche Qira'at Goyah Us Sy Jagardhna Hai

Hazrat Abdullah Bin Habeena Radiallaho Ta'ala AnhoSy  
Marwi Hai Aur Yeh Ashaab Rasool Me Se Hai Ke  
RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya  
Ke Kya Tum Me Se Kisi Ne Ish Waqt Namaz Me Qira'at Ki Logo  
Ny Arz Ki Haan Toh Apne Farmaya Ke Mujhe Kya Hai Ke Me  
Quraan Me Jagda Karo Apka Farman Sunane Ke Bad Log Qira'at  
Karne Sy Ruk Gaye.

Behqi Shareef Jild 2 Safah 158

## Imaam Ke Piche Khamush Raho

Hazrat Ali Farmate Hai Ke Ek Shaks Ny Nabi E Kareem  
Sallallaho Ta'ala Alaihi Wasallam Sy Arz Ki Ke Main Imaam  
Ke Piche Qira'at Karo Ya Chup Raho To Apne Farmaya  
Khamaush Raho Kyon Ke Imaam Ki Qira'at Tujhe Kafi Hai  
Daarqatni

## Sahaba E Kiraam Key Nazriyaat

### Hazrat Aaisha RadiALLAHu Ta'ala Anha Ka Nazriyah

Hazrat Aaisha RadiALLAHu Ta'ala Anha Farmati Hai  
Har Wo Namaz Ke Jis Me Surah Fateha Pardi Na Jaye Toh Wo  
Namaz Namukmmal Hai Magar Wo Jo Imaam Ke Piche Pardhi  
Jaye.

(Yani Imaam Ke Piche Surah Fateha Na Pardhi Jaye)

Kanjul Ummal 2 Safah 444

### **Hazrat Jabir Bin Abdullah Radiallaho Ta'ala AnhoKa Nazriyah**

Hazrat Jabir Radiallaho Ta'ala AnhoFarmate Hai Ke Jab Imaam Qira'at Kare Toh Tum Khamaush Raho.

Kanjul Ummal Jild 2 Safah 441

### **Hazrat Abaada Bin Saamat Ka Nazriyah**

Hazrat Abaada Radiallaho Ta'ala AnhoFarmate Hai Jis Ka Koi Imaam Ho Toh Imaam Ki Qira'at Muqtadi Ki Qira'at Hai.

Kanjul Ummal Jild 2 Safah 441

### **Hazrat Ali Radialahu Ta'ala Anho Ka Nazriyah**

Hazrat Abdullah Bin Abi Laili Radiallaho Ta'ala AnhoFarmate Hai Ke Mainy Hazrat Ali Radiallaho Ta'ala AnhoSu Suna Jis Me Aapne Farmaya Ke Jis Ny Imaam Ke Piche Qira'at Ki Toh Tahqeeq Usne Fitra Main Khata Ki (Yani Sunnat Ki Khilaaf Warzi Ki)

Musnaf Abdul Razaq Jild 2 Safah 137

### **Hazrat Abdullah Bin Masood Ka Nazriyah**

Hazrat Abi Daml Radiallaho Ta'ala AnhoRiwyat Hai Ke Ek Mard Ny Hazrat Abdullah Ibne Masood Radiallaho Ta'ala AnhoSy Imaam Ke Piche Qira'at Ky Bare Main Sawal Kia Toh Apne Farmaya Ke Quran Ke Liye Khamaush Rahe (Yani Quran Samjane Ke Liye Khamaush Rahy) Pash Beshaq Namaz Me



## Haque Par Kaun?

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Tawajah Zaroori Hai Aur Tujhe Imaam Ki Qira'at Kifayat Karegi.

Behaq Shareef Jild 2 Safah 160

### **Hazrat Ibne Ummar Ka Nazriyah**

Hazrat Ibne Ummar Radiallaho Ta'ala AnhoNy Farmya Ke Jisne Imaam Ke Piche Namaz Ada Ki Toh Us Ke Liye Imaam Ki Qira'at Kafi Hai.

Behaqi Shareef Jild 2 Safah 161

### **Hazrat Sahad Bin Abi Waqaas Ka Nazriyah**

Imaam Muhammad Rehamtullah Allay Farmate Hai Ke Hume Dawood Bin Qais Al Faraiz Madni Ny Khabar Di Ke Hazrat Sahad Ki Aaulad Me Se Kisi Ne Kaha Ke Hazrat Sahad Farmate The Ke Jis Shakhs Ne Imaam Ke Piche Qira'at Ki Me Pasnad Karta Ho Ke Uske Muh Me Angaara Ho.

Muta Imaam Muhammad Safah 101

### **Hazrat Abdullah Ibne Ummr Ka Nazriyah**

Hazrat Nafeh Radiallaho Ta'ala AnhoSy Riwayat Hai Ke Beshak Hazrat Abdullah Ibne Ummar RadiALLAHu Ta'ala Anhuma Sy Sawal Kia Gya Ke Imaam Ke Piche Qira'at Karna Kasia ? Toh Apne Farmaya Ke Jab Tum Me Se Koi Imaam Ke Piche Namaz Pardhe Toh Imaam Ki Qira'at Use Kafi Hai Aur Jab Tum Me Sy Koi Akeli Namaz Pardhe To Chaiye Ke Qira'at Kary Aur Hazrat Abdullah Bin Ummar Imaam Ke Piche Qira'at Na Karte Thy.

Muta Imaam Malik Safah 68

## **Bujurgaan E Deen Ke Nazriyaat**

### **Imaam Abu Hanifa Aur Imaam Muhammad Ka Nazriyah**

Imaam Muhammad Rehamtullah Allay Ny Farmaya Ke Imaam Ke Piche Qira'at Jaiz Nahi Chahe Namaz Zahri Ho Chahe Shiri Besaba Iske Jo Ahadees Kasheer Me Aaya Hai Aur Imaam Abu Hanifa Radiallaho Ta'ala AnhoKa Bhi Yahi Qaul Hai.

Fath Ul Qadeer Jild 1 Safah 641

### **Imaam Sharkhsi Ka Nazriyah**

Imaam Sharkhasi Rehamtullah Allay Ny Farmaya Ke Sahaba E Kiram Ky Qaul Ke Mutabiq (Imaam Ke Piche Qira'at Karne Wale Ki) Namaz Fasidsud Ho Jayegi.

Fatah Ul Qadeer Jild Safah 241

### **Abdul Haq Mohdeesh Dehlvi Ka Nazriyah**

Hazrat Abu Huraira Radiallaho Ta'ala AnhoFarmate Hai Ke Aa Hazrat Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Imaam Sirf Isiliye Banaya Jata Hai Ke Uski Iqteda Ki Jaye Aur Usi Ko Hi Paiswa Banaya Jaye Lehaja Chaiye Ke Iski Muwafiqat Ki Jaye Aur Iski Itabah Kare Chunache Jab Imaam Takbeer Lagaye Tum Bhi Takbeer Lagao Aur Jab Imaam Qira'at Kary To Tum Khamaushi Ikhtiyaar Karo Aur Iski Qira'at Ko Kan Laga Kar Suno Kyonky Qira'at Me Itabah Yahi Hai Aur Qira'at Karna Iski Mukhalifat Aur Us Sy Jagda Karna Hai.

Ash'atul Lama'at Jild Safah 385

### **Allama Ismail Haqi Rehamtullah Allay Ka Nazriyah**

Imaam Abu Hanifa Radiallaho Ta'ala AnhoNy Is Aayat

## Haque Par Kaun?

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(Yani واذقُر القرآن) Sy Daleel Pakdi Hai Beshak Muqtadi Par Khamaush Rahna Wajeeb Hai Kyon Ke Imaam Ki Qira'at Muqtadi Hi Ki Qira'at Hai Chunache Muqtadi Imaam Ke Piche Qira'at Na Kary Barabar Hai Ke Imaam Shiri Namaz Pardh Raha Ho Ya Zahri.

Tafseer Ruh Ul Bayaan

## Abdulah Bin Ahmad Bin Mehmood Nasfi Ka Nazriyah

Ish Aayat Kareema Yani

واذاقُر القرآن

Ke Zahir Sy Quraan Ki Namaz Main Aur Gair Namaz Me Qira'at Khamaush Rahne Ka Wajeeb Sabit Hota Hai.

Tafseer Nasfee

## Allaudeen Ali Bin Muhmmad Ibraheem Bagdadi

Hazrat Abdullah Ibne Masood Radiallaho Ta'ala AnhoSy Riwayt Hai Ke Unhony Suna Ke Log Imaam Ke Piche Qira'at Karte Hai Toh Namaz Sy Faragat Ke Bad Ap Ny Famraya Ke Kya Tum Ny Abhi واذقُر القرآن Ko Nahi Samja ?

Tafseer Khajaan

## Allama Shahabudeen Muhamamd Aaloosi Ka Nazriyah

Aur Yeh Aayat Yani (واذاقُر القرآن) Imaam Abu Hanifa Radiallaho Ta'ala AnhoKe Liye Daleel Hai Ish Bare Me Ke Muqtadi Qira'at Na Kary Chahe Namaz Shiri Ho Ya Zahri. Kyon

## Haque Par Kaun?

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Ke Yeh Aayat Namaz Aur Gair E Namaz Me Qira'at Ke Waqt Khamaush Rahne Ke Wajoonb Ka Taqaza Karti Hai.

Tafseer Ruh Ul Bayaan

### **Sahib E Tafseer Ibne Kasheer Ka Nazriyah**

Hazrat Shaiba Radiallaho Ta'ala Anho Hazrat Mansur Sy Riwayat Kartte Hai Ke Maine Hazrat Ibareem Bin Hamza Sy Suna Unhony Kaha Ke Maine Mujhahid Ko Is Aayt Kareema "Aur Jab Quran Pardha Jaye Toh Kaan Laga Kar Suno Aur Khamaushi Ikhtiyaar Karo" Yeh Hukm Namaz Aur Jumuah Dono Me Hai.

Tafseer Ibne Kasheer Jild 2 Safah 444

### **Sahib E Tafseer Daur E Mansur Ka Nazriyah**

Ibne Marduya Hazrat Ibne Abbas RadiALLAHu Ta'ala Anhuma Sy Riwyat Karte Hai Ke Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ny Namaz Pardai Toh Ap Ke Piche Kis Ny Qira'at Ki Pash Yeh Ayat Najil Hui. Yani Jab Quran Pardah Jaye Toh Us Kaan Laga Kar Suno Aur Khamaush Raho.

### **Sahib E Hashiyah AL Jamal Ka Nazriyah**

Ulma E Kiram Ka Ish Bare Me Ikhtlaaf Hai Jis Me ALLAH Ta'ala Ny Quran Ki Qira'at Ky Sunane Aur Khamaush Rahne Ka Huk Farmaya.

Kyon Ke ALLAH Ta'ala Ka Qaul Arbi Ibarat Amar Ka Siga Hai Aur Amar Ka Mani Zahiri Wajub Hai Jis Ka Taqaza Yeh Hai Ke Quran Sunana Aur Khamaush Rahna Dono Wajeeb Hai.

## **Sahib E Tafseer Qurtabi Ka Nazriyah**

(Imaam Ke Piche) Qira'at Na Jaiz Hai. Chahe Surah Fateha Ho Ya Ish Ke Elawa Koi Surah Imaam Malik Ke Mash'hur Mazhab Ke Mutabiq ALLAH Talagh Ka Ish Farman Ke Wajh Sy "Aur Jab Quran Pardah Jaye Toh Use Kaan Laga Kar Suno Aur Khamaush Raho Aur RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ke Ish Qaul Ki Wajh Sy Ke "Mujhy Kya Hai Ke Main Quran Me Jagda Karo Aur Aap Sallallaho Ta'ala Alaihi Wasallam Ke Ish Qaul Ki Wajh Sy Ke "Jab Imaam Qira'at Kary Toh Tum Khamaush Raho Aur Aap Sallallaho Ta'ala Alaihi Wasallam Ke Ek Qaul Ke Sabab "Imaam Ki Qira'at Muqtadi Ki Qirat Hai."

Tafseer Qurtabi Jild 1 Safah 118

Tasrih : Kasheer Ahadees Mubaraka Sahaba E Kiram Aur Bujurgaan E Deen Ke Nazriyat Sy Roz E Roshan Ki Tarah Wajeh Ho Gya Ke Imaam Ke Piche Kisi Surat Bhi Qira'at Jaiz Nahi Aur Rasool ALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Wajeh Irshad Farmya Ke Imaam Ke Piche Qira'at Karna Goya Ish Sy Jagda Karne Ke Mutradaf Hai Aur Imaam Sy Jagdna Namaz Ko Barbad Karne Ke Mutradaf Hai Lehaja Namaz Ki Hifazat Ke Liye Zaroori Hai Imaam Ke Piche Khamaushi Ikhtiyaar Ki Jaye.

## **Chand Aqli alail**

EK Aam Duniawi Usool Hai Usool Hai Ke Jab Bhi Koi Wafad Badhshah Ki Bargah Me Hazir Hota Hai Toh Sirf Wafad

## Haque Par Kaun?

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Ka Muntkhab Namaunda Hi Badshah Ki Khidmat Arz Guzar Hota Hai Aur Agar Wafad Ke Tamam Afrad Bhek Waqt Bolna Shuru Kardy Toh Yeh Be Adabi Wa Gustakhio Taswur Ki Jaygi Lehaja Aqal Ka Taqaja Yahi Hai Ke Sirf Numainda Hi Bole.

Toh Imaam Bhi Muaqtadi Ki Taraf Sy Ek Numainda Ki Haisiyat Rakhta Hai Lehaja ALLAH Azwajjal Ki Bargah Me Sirf Imaam Hi Ma'hruzat Paish Kary Tamaam Muqtadio Ka Bolna Beadabi Hai Chunache Muqtadio Ko Chaiye Ke Dauran E Qira'at Khamaushi Ikhtiyaar Kary.

Dusra Yeh Ke Muqtadin Khud Khate Hai Ke Bad Me Ane Wala Namazi Dauran E Rukuh Agar Imaam Ke Sath Mil Jaye To Use Raqat Hasil Ho Jayegi.

Ab Agar Gair Muqleedin Ke Qaida Ke Mutabiq Surah Fateha Imaam Ke Piche Pardhni Farz Hoti Toh Us Bad Me Ane Wale Namazi Ko Raqat Nahi Milni Chaiye Kyon Ke Usne Alhumdu Shareef Parhi Hi Nahi.

Tesra Yeh Ke Muqtadi Ne Abhi Adhi Surah Fateha Pardhi Ke Imaam Ruqu Me Chala Gya Ap Muqtadi Gumaan Karta Hai Ke Agar Surah Fateha Mukmmal Pardhi Toh Imam Ruquh Sy Khardah Ho Jayega Ab Is Surat Me Muqtadi Kya Kary ?

Ish Sawal Ka Jawab Hadees Me Nahi Lehaja Qayas Karna Hi Pardega Jo Ke Gair Muqleedin Ke Nazdek Haram Hai Lehaja Awa Aur Imaam Imaam E Azam Ke Damane Karam Ko Pakad Lo.

Chotha Yeh Ke Sharai Jabta Hai Ke Agar Zaamin Kisi Ka Qarz Ada Kar De To Qarz Ada Ho Jata Hai Chunake Imaam Bhi Muqtadio Ka Zamin Hota Hai Jaise Ke Hadees Me Hai Ke

## Haque Par Kaun?

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"Imaam Muqtadio Ka Zamin Hai" Lehaja Imam Ki Qira'at Ada Ho Jayegi.

Tashrih : In Chand Aqli Dalail Sy Bhi Wajeh Ho Jata Hai Ke Imaam Ke Piche Qira'at Duniawi Usool Ke Paish E Nazar Bhi Jaiz Nahi Aur Yeh Bat Aqal Ke Bhi Bilkul Khilaf Hai Lehaja Humara Mauquf Al Humdullilah Har Lehaj Sy Mazbut Wa Maqbul Hai.

### **Aitraaz Ke Jawabaat**

#### **Aitraaz 1 :**

Jisne Surah Fateha Nahi Pardhi Uski Namaz Nahi.

Ish Hadeesh Sy Sabit Hua Ke Imaam Ke Piche Surah Fateah Pardhna Zaroori Hai. Warna Namaz Batil Ho Jayegi Phir To Imaam Ke Piche Surah Fateah Na Pardh Kar Apni Aur Logo Ki Namazein Kyon Barbad Karte Hai.

#### **Jawab**

Ish Hadees Pak Me Muqtadi Surah Fateha Ka Hum Sy Kharij Hai. Murad Yeh Hai Ke Jab Tum Akeli Namaz Pardho Toh Surah Fateah Zaroor Pardho Imaam Ke Piche Nahi Warna Quran Pak Aur Kasheer Ahadees Mubaarak Aur Bujurgan E Deen Sy Ikhtlaaf Lazim Ayega Aur Yeh To Hum Bhi Tasleem Karte Hai Ke Jab Koi Shakhs Apni Alehda Namaz Ada Kar Raha Ho To Is Par Surah Fateah Pardhna Wajeeb Hai Agar Nahi Pardega To Namaz Wajeeb Alehda Ho Jayegi Lekin Imaam Ke Piche Khamaush Rahna Wajeeb Hai, Jaisa Ke Ahadees Sy Humne Sabit Kia.

**Aitraaz 2 :**

Tarjumah : (Aap RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya ) Main Dekhta Hon Ke Tum Imaam Ke Piche Qira'at Karte Ho Arz Ki Haan Toh Aap SallauALLAHuallaihiwsallam Ny Farmya Surah Fateah Ke Siwa Qira'at Na Karo.

Tashrih : Ish Hadees Sy Yeh Masla Surah Sy Bhi Jayda Wajeh) Hua Ke Imaam Ke Piche Surah Fateha Zaroori Hai Aur RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Khud Iska Hukm Farmaya Hai.

**Jawaab**

Ish Aaitraz Ke Baaz Mandar Zail Jawab Hai

). Zabta Sharaiyah Hai Ke Jab Kisi Cheez Ky Bare Me Amar (Hukm) Bhi Ho Aur Nahi (Manah Karna) Bhi Sabit Ho Toh Nahi Ko Fauqiyat Hasil Hoti Hai.

Piche Humne Qira'at Ke Adam Jawaz Par Ayat E Kareema Aur Hadees E Mubaaraka Paish Kiye Jin Me Qira'at Karne Sy Manah Ki Gya Hai Aur Aap Ki Paish Karda Riwayat Qira'at Sabut Hai Lehaja Mazkura Qaidah Ki Bina Par Humari Nafi Wali Riwayat Ko Fauqiyat Hasil Hai Jis Sy Sabit Hua Ke Aap Ki Riwayat Mansukh Hai.

2) Dusra Jawab Yeh Hai Ke Apki Paish Karda Riwayat Sirf Abaada Bin Samat Sy Manqul Hai Jab Ke Humari Riwayat Kasheer Sahaba E Kiram Sy Manqul Hai Lehaja Humari Kasheer Riwayat Ko Tarzeeh Hasil Hogi. Lehajaj Sabit Hua Ke Imaam Ke Piche Qira'at Kisi Surat Me Jaiz Nahi.



**Aitraz 3 :**

Tarjumah

Hazrat Abu Huraira Radiallaho Ta'ala AnhoSy Riwayat Hai Ke Nabi Kareem Sallallah Ta'ala Alaihi Wasallam Ny Teen Bar Farmaya Jisne Namaz Pardhi Aur Surah Fateah Na Pardhi Toh Namaz Naqis Hai Namukammal Hai.

Tashrih : Ish Hadees Sy Maloom Hua Ke Surah Fateah Na Pardhna Namaz Ko Batil Kar Deta Hai.

**Jawab :**

Ish Hadees Ka Maqsud Bhi Wahi Hai Jo Pehli Hadees Ky Jawab Me Bayan Hua Yani Jo Shakhs Anfiradi Taur Par Namaz Pardh Raha Ho Toh Us Par Surah Fateah Pardhna Zaroori Hai Is Hadees Sy Imaam Ke Piche Surah Fateah Ka Jawaz Kaha Sy Sabit Ho Raha Hai ?

**Aaitraaz 4 :**

Tarjumah : Aur Albata Tahqeeq Humne Ap Ko Sat Aayat E Ata Farmai Jo Daurahi Jati Hai Aur Quraan E Azeem

Tashrih : Ish Ayat E Kiram Sy Sabt Hua Ke Surah Fateah Wo Wahid Surah Hai Jise Kashrat Ke Sath Tilawat Kia Jata Hai Lehaja Ish Ka Namaz Me Pardhna Bhi Farz Hai.

**Jawab :**

Ish Ayat E Pak Me Surah Fateah Ki Fazilat Toh Sabit Ho Rahi Haiyeh Kaha Sy Sabit Ho Raha Hai Ky Usy Namaz Me Imaam Ke Piche Bhi Pardhna Farz Hai Lehaja Aap Ka Aitraz Durusat Nahi.

**Aaitraz :**

Muqtadi Imaam Ke Piche Ruquh Wa Sujood Me Tasbih Bhi Na Kahe Ati'yat Bhi Na Pardhe, Ruquh Wa Sujood Me Jate Waqt ALLAHU Akbar Bhi Na Kahe Phir Tum Kyon Kahte Ho ?

**Jawaab :**

Ish Sawal Me Mazqurah Bala Tashbiyat Qira'at Me Dakhil Nahi Qira'at Ka Taluq Surah Fateah Aur Quraan Ki Surah Ko Tilwat Karne Sy Yani Alhumduh Shareef Pardhna Ya Quran Ki Koi Si Aayat Ya Surah Pardhna Hai Tasbih Pardhna Masalan " Subhan Rabi AL Alla , SUBHAN RABI Al Azeem , ALLAHU Akbar, Ya Altiya'at Pardhna Qira'at Me Dakhil Nahi Lehaja Imaam Jab Yeh Tasbih Pardhe Tohg Muqtadi Bhi Pardhe Kyon Ke Ish Dauran Imaam Qira'at Nahi Karta.

Tashrish : Alhumdullilah Ish Bahas Sy Imaam Ke Piche Qira'at Na Karne Ka Maslah Bilkul Wajhe Ho Gya. Quran Wa Hadees Ki Roshni Me Ish Ka Sabut Paish Karne Ke Bad Ab Jisne Bhi Iska Inqar Ki Goyah Usne Quran Wa Hadees Ka Inqar Kia.

Wama Allayna Ilal Balag Al Mobeen

## Rafahyadain Ka Sharai Hukm

### Nazriyat E Ahle Sunnat

Humara Nazriyah YEH HAI KE Tabkeer E Ulah Ke Elawa Rafahyadain Karna Khilaf E Sunnat Hai. Ibtedah E Islam Me RasoolALLAH Sallaulalhiwsallam Ka Takbeer E Ulah Ruquh Sy Pehle Ruquh Ke Bad Neez Dusri Raga'at Bad Rafah Yadain Par Mamul Raha Lekin Bad Me Takbeer E Ulah Ke Elawa Rafahyadain Mansukh Ho Gya Jis Ke Sabut Par Kasheer Ahadees Mubaaraka, Sahaba E Kiram Ke Aqwal Wa Afhal Maujood Hai.

Namaz Ke Andar Jab Tak Sukoon Wa Itmeenana Hasil Na Ho Khushuh Wa Khuzuh Paida Nahi Hota Yahi Wajh Ke Namaz Me Amal Kasheer Yani Bila Zaroorat Dardhi Ya Kapde Wagera Sy Khelna Ya Pao Ka Hilana, Ungliyon Wagera Ko Namaz Me Jinbish Dena Ya Chatkhana Mamnuh Qarar Dia Gya Hai Aur Rafahyadain Me Bhi Bilazaroorat Hatho Aur Bajuo Ko Janbish Dene Sy Namaz Me Sukoon Wa Itmeenana Hasil Nahi Hota Jis Sy Khushu Khuzuh Bhi Hasil Nahi Hota.

Lehaja Rafahyadain Ek Khilaf E Ulah Fahal Hai Jo Namaz Me Jaiz Nahi Rafahyadain Ke Adam Jawaz Par Ahadees Mubaaraka Sahaba E Kiram Ke Aqwal Wa Afhal Aur Phir Aakhir Me Aaitraz Ke Jawabat Paish E Khidmat Hai. Ummeed Hai Rafahyadain Ke Qailin Wa Sa'at Nazri Ka Muzahira Karte Hue Humare Mauquf Ko Tasleem Karke Apni Namazo Ko Sunnat E Rasool Sallallaho Ta'ala Alaihi Wasallam Ke Mutabiq Ada Karne Ki Koshish Karyey.

## **Ahadees Sy Rafahyadain Ki Mumaniyat**

### **Sharkashgordho Ki Dumo Ki Manid Rafahyadain Na Karo**

Hazrat Jabeer Bin Samra Radiallaho Ta'ala AnhoSy Riwayat Hai Ke RasoolALLAH Sallaulalihwisallam Humare Pash Tashreef Laye Aur Irshad Farmaya Ke Kya Baat Hai Main Tumhe Sharksh Gordho Ki Dumo Ki Tarah Rafahyadain Karte Hue Dekh Raha Ho Namaz Ko Sukoon Ke Sath Ada Karo.

Sahi Muslim Jild 1 Safah 181

### **Rafahyadain Sirf Pehli Takbeer Me Hai**

Hazrat Mujahid Radiallaho Ta'ala AnhoSy Marwi Hai Farmaya Ke Main Hazrat Abdullah Ibne Ummar RadiALLAHu Ta'ala Ano Ke Piche Namaz Ada Kar Raha Tha Toh Unhone Namaz Ki Sirf Pehli Raqat Me Rafahyadain Kia.

Sharah Ma'afi Ala Shaara Safah 133 Jild 1

### **Hazrat Abdullah Bin Masood Ka Rafahyadain**

Hazrat Alqama Radiallaho Ta'ala AnhoFarmate Hai Ke Hazrat Abdullah Bin Masood Radiallaho Ta'ala AnhoNe Irshad Famrya Ke Kya Me Tumhe RasoolALLAH Sallallah Ta'ala Alaihi Wasallam Ki Namaz Na Batao Phir Unhone Namaz Pardhi Aur Sirf Ek Martaba Rafahyadain Kia.

(Abu Dawood Shareef, Safah 109)

(Sharah Ma'afi Al Shaar Jild 1 Safah32) (Tirmizi Shareef Safah 64,65) Al Musnaf Jild 1 Safah 236)

RasoolALLAH Sallaulalihiwsallam Sirf Ek Bar Rafahyadain Karte

## Haque Par Kaun?

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Hazrat Bara Bin Aajab Radiallau Ta'ala Anho Sy Riwayat Hai Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Jab Namaz Shuru Farmate Toh Pehli Martaba Apne Kano Tak Rafahyadain Karte Phir Hath Na Uthhate.

Sunan Dar Qatni Jild 1 Safah 294,

Sunan Abu Dawood Jild 1 Safah 109

Sharah Ma'ani Ala Sharaj 1 Safah 132

## Hazrat Ummar E Farooq Ka Rafah Yadain

Hazrat Aswad Radiallaho Ta'ala AnhoFarmate Hai Ke Mainy Hazrat Ummar Bin Khatab Radiallaho Ta'ala AnhoKo Dekha Ke Wo Namaz Me Pehli Martaba Rafahyadain Karte Thy Phir Nahi Karte Aur Mainy Hazrat Ibraheem Aur Imaam Sa'abhi Ko Bhi Ish Tarah Ek Maratba Rafahyadain Karte Dekha.

Sharah Ma'ani Ala Shiraz 1 Safah 133

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam ,  
Abubakar Aur Ummar E Farooq Ka Rafahyadain

Hazrat Abdullah Bin Masood Radiallaho Ta'ala AnhoFarmate Hai Ke Maine RasoolALLAH Sallaulalihiwsallam Hazrat Abubakar Sideeq Aur Hazrat Ummar E Farooq RadiALLAHu Ta'ala Anhuma Ke Sath Namaz Ada Ki Un Sab Nysirf Pehli Takbeer Ke Elawa Kahi Rafahyadain Na Kia.

Dar E Qutani Jild 1 Safah 295

## Ek Aur Hadees Me Hai

Hazrat Abdullah Bin Masood RadiALLAHu Ta'ala Anbho Farmaya Kya Main Tumhe RasoolALLAH Sallallaho

## Haque Par Kaun?

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Ta'ala Alaihi Wasallam Ki Namaz Ke Bare Me Khabar Na Do Phir Ap Kharde Ho Gaye Rafayadain Kia Phir Dobara Rafahyadain Nahi Kia.

Nisaee Shareef Jild 1 Safah 158

## Hazrat Abdullah Ibne Ummar Ka Tareeqa

Hazrat Mujahid Radiallaho Ta'ala AnhoFarmate Hai Ke Maine Hazrat Abdullah Ibne Ummar Ko Ibtedah E Namaz Ki Elawa Rafah Yadain Karte Nahi Dekha.

Musnaf Ibne Abi Ibne Abi Shaibah Jld 1 Safah 238

## Hazrat Ummar Ka Tareeqa

Hazrate Aswad Radiallaho Ta'ala AnhoFarmate Hai Maine Hazrat Ummar E Farooq Radiallaho Ta'ala AnhoKe Sath Namaz Ada Ki Pash Aap Ne Namaz Ki Ibtedah Ke Elawa Rafahyadain Na Kia.

Al Musnaf Ibne Abi Shaibah Jild 1 Safah 237

## Rafahyadain Sirf Takbeer E Ula Me Hai

Hazrat Barah Bin Aazab Radiallaho Ta'ala AnhoFarmate Hai Ke Jab Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Namaz Ke Shuruh Me Takbeer Lagate Toh Rafahyadain Karte Hata Ke Aapke Anguthy Kano Ki Loh Ke Kareeb Ho Jate Phir Rafahyadain Na Karte.

Tahawee Shareef Jild 1 Safah 145

## Rafahyadain Mansukh Ho Chuka Hai

(Hazrat Abdullah Ibne Zabeer RadiALLAHu Ta'ala Anho) Ne Dekha Ke Ek Shakhs Ruquh Me Jate Aur Ruquh Sy

## Haque Par Kaun?

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Waps Lotate Waqt Rafahyadain Kar Raha Hai Toh Apne Us Sy Farmaya Ke Rafayadain Na Karo Kyon Ke Yeh Esa Fahal Hai Ke Jise RasoolALLAH Sallaulalhiwsallam Ny Pehle Kia Phir Chrodh Dia Tha.

Aainee Sharah Bukhari

## Rafahyadain 7 Mawaqah Me Hai

Hazrat Ibne Abbas RadiALLAHu Taha Anhuma Sy Marwi Hai Ke Beshak Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ny Farmaya Ke Rafahyadain Sirf 7 Maqamat Par Kia Jata Hai.

1 Namaz Ki Ibtedah Me

2 Masjeed Me Jab Khana Kabah Par Nazar Pardhe.

3 Shafa Par Khade Hone Ke Waqt

4 Murda Par Khade Honbe Ke Waqt

5 Maidan E Arfaat Me Logo Ke Sath Khade Hone Ke Dauran

6 Mazdalfah Me

7 Rami Karte Waqt

Majah Al Jawaaid Jild 3 Safah 238

Musnaf Ibne Shaibah Jild 1 Safah 236, 238

## Ruquh Se Pehle Aur Bad Me Rafahyadain Nahi Hai

Hazrat Abdullah Ibne Ummar Radiallaho Ta'ala AnhoFarmate Hai Ke Mainy RasoolALLAH Sallallaho Ta'ala

## Haque Par Kaun?

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Alaihi Wasallam Ko Dekha Ke Jab Ap Namaz Shuru Farmate Toh Apne Hatho Ko Kandho Tak Buland Karte (Yani Rafah Yadain Karte) Aur Dauran E Ruquh Aur Ruquhg Ke Bad Rafahyadain Na Karte Aur Na Hi Sajdo Ke Darmiyan Rafahyadain Karte.

Musnad Jild 2 Safah 277

## Hazrat Ali Ka Rafahyadain

Hazrat Aasim Binb KaleebRadiallaho Ta'ala AnhoApne Baap Sy Riwayat Karte Hai Ke Hazrat Ali Radiallaho Ta'ala AnhoJab Namaz Pardty Aur Namaz Ke Shuruh Me Rafahyadain Karte Uske Elawa Na Karte Thy

Musnaf Ibne Abi Shaibah 1 Safah 236

Tashrih : In Kasheer Ahadees Mubaarak Sy Roz E Roshan Ki Tarh Wajeh Ho Gya Ke Rafahyadai Takbeer E Ula Ke Elawa Jaiz Nahi Aur Hazrat Abdullah Bin Jabeer Ki Riwayat Sy Bhi Zahir Hua Ke Rafahyadain Pehle Tha Lekin Ab Mansukh Hai.

## Bujurgaan E Deen Ke Nazriyaat

### Imaam Shaibi Ka Nazriyah

Hazrat Imaaam Shaibi Radiallaho Ta'ala AnhoTakbeer KE SHURU ME RAFA YADAIN KARTE THY. PHIR APNE HATH NA UTHHATE THY.

Al Musanaf SAFAH 236

### Ibraheem Nakhaee Ka Tareeqa

Hazrat Ibraheem Nakhaee RadiALLAHut ALAH ANHO FARMATE HAI KE JAB TUM IBTEDAH ME TAKBEER



## Haque Par Kaun?

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(YANI ALLAHu AKBAR) KAHO TO RAFA YADAIN KARO  
PHIR Baqiah NAMAZ ME RAFA YADAIN NA KARO.

**EK AUR JAGAH FARMATE HAI**

Hazrat Ibraheem Nakhaee Farmate HAI Ke Ibtedah E  
NAMAZ ME TAKBEER KE WAQT Rafah YADAIN KARO  
AUR ISKE ELAWA RAFAH YADIAN MAT KARO.

**Kitab UL AASHAR SAFAH 20**

### **Sahib E HIDAYA Ali Bin Hasan Ka Nazriyah**

Dauran E Namaz Takbeer E Ula Ke SIWA RAFA  
YADAIN NA KARO.

**Hidaya AWALAIN Safah SALAT**

### **Sahib E Bahar UL Iraq Ka Nazriyah**

Pas Ruquh Me Jaty Waqt Aur RUQUH Y Uthhate Waqt  
Ap RAFAH YADAIN Nahi KARTE THY NA NAMA KI  
TAKBEERAT ME ABU DAWOOD KI ISH HADEES KI  
WAJH SY JISE BARAH BIN Aajab Radiallaho Ta'ala AnhoNY  
RIWAYAT KIA. Farmaya KE Maine RasoolALLAH Sallallaho  
Ta'ala Alaihi Wasallam KO DEKHA APNE IBTEDA E Namaz  
ME RAFAYADAIN KIA USKE BAD KAHY PAR BHI  
RAFAHYDAIN NAHI KIA.

**Bahar UL Iraq JILD 1 SAFAH 323**

## **Aaitrazat Ke Jawabaat**

Gair Muqleedin Rafah Yadian Ke Sabut Par Mandarza Zail Dalail Paish Karte Hai Jin Ke Jawab Hakeem Ul Ummat Mufti Ahmad Yar Khan Naeemi Rehamtullah Allay Ki Shera'afaaq Tasneefm "Ja Al Haq" Sy Naqal Kiye Gaye Hai.

Lekin Ish Sy Pehle Ek Aham Baat Zaroor Zahannashin Kar Le K Ibtedah E Islam Me Rafah Yadain Ka Sabut Hai Lekin Bad Me Yeh Fahal Mansukh Ho Gaya Kyonky Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ke Wisal E Zahiri Ky Baad Sahaba E Kiram Allay Alrizwaan Ka Rafah Yadain Ke Tark Par Mamul Raha Hai Aur Kisi Sahabi SY Rafah Yadain Sabit Nahi Agar Rafahyadain Mansukh Na Hota Toh Sahaba E Kiram Kabhi Bhi RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ki Ish Sunnat Ko Tark Na Karte.

Jaisa Ke Hazrat Abdullah Radiallaho Ta'ala AnhoFarmate Thy Ke Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ibtedah Rafahyadain Karte Lekin Bad Me Apne Use Tark Farma Dia Aur Yeh Baat Hum Bhi Tasleem Karte Hai Ke Ibtedah E Islam Me Rafah Ydain Par Mamul Tha Lekin Bad Me Usy Tark Kar Dia Gya.

### **Aaitraaz 1 :**

Hadee Me Hai

Beshak RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Hath Shareef Kandho Tak Uthate Thy Jab Namaz Shuru Farmate Aur Jab Ruquh Ke Liye Takbeer Farmate Aur Jab Ruquh Sy Sar Uthaty Thy Tab Bhi Ese Hi Hath Uthatey Thy. Aur Farmate Thy

## Haque Par Kaun?

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Samih ALLAHU Leman Hamidah Rabna Lak Al Hamd Aur Sajdah Me Rafah Yadain Ka Karte Thy.

Yeh Hadees Bukhari Wa Muslim Ki Hai Nihayat Sahi Ul Isnaad Hai Jis Se Rafah Yadain Ruquh Ke Waqt Bhi Sabit Hai Aur Yeh Bad Ruquh Bhi.

### **Jawaab :**

Ish Hadees Me Toh Yeh Zikr Hai Ke Huzoor Sallallaho Ta'ala Alaihi Wasallam Rafayadain Karte Thy Magar Yeh Zikr Nahi Ke Akhir Waqt Tak Huzoor Ka Yeh Fa'ahl Shareef Raha Hum Bhi Kahte Hai Ke Waqai Rafahyadain Islam Me Pehle Thy Bad Me Mansukh Ho Gya.

Dusry Yeh Ke Sahaba E Kiram Ny Rafahyadain Karna Chordh Dia Is Ki Wajh Sirf Yeh Hai Ke Unke Nazar Me Rafahyadain Mansukh Hai Chunache Dar Qutanio Me Safah Number 111 Par Syedna Abdullah Bin Masood Sy Riwayat Hai Ki.

Farmate Hai Ke Maine Huzor Sallallaho Ta'ala Alaihi Wasallam Aur Hazrat Abubakar Sideeq Ummar Farooq RadiALLAHu Ta'ala Anhuma Ke Sath Namazein Pardhi In Hazrat Ny Shuruh Namaz Takbeer Ulla Ke Siwa Kisi Waqt Hath Na Uthaye.

Batao Agar Rafaydain Un Hazrat Sunnat Baqiyah Hai To Un Bujurago Ny Ish Par Amal Kyon Chordh Dia.

3 Tisra Yeh Ke Ish Hadees Ki Rawi Syedna Abdullah Bin Ummar Hai Aur Unka Khud Apna Amal Iske Khilaf Hai Ke Ap Rafaydain Na Karte Thy Jaisa Ke Pehle Hadees Me Guzar

## Haque Par Kaun?

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Chuka. Aur Jab Rawi Ka Apna Amal Apni Hi Riwayat Ke Khilaf Ho Toh Maloom Hoga Ke Yeh Hadees Khud Rawai Ke Nazdeek Mansukh Hai.

### **Aitraaz 2 :**

Bukhari Shareef Ny Hazrat Nafeh Sy Riwayat Ki  
Hazrat Abdullah Ibne Ummar Jab Namaz Me Dakhil Hoty To Takbeer Kahte Aur Dono Hath Uthate Aur Jab Samih Ullah Leman Himida Kahte Jab Bhi Dono Hath Uthaty Thy Aur JAB Do Raaqat Sy Khade Hoty Tab Bhi Dono Hath Uthate Thy Aur Ish Fahal Ko Apne Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Taraf Marfuh Karte Thy.

Dekho Syedna Abdullah Ibne Ummar Bawaqt Ruquh Rafahydain Karte Thy Rafahydain Sunnat E Sahaba Bhi Hai.

### **Jawaab :**

Yeh Hadees Tumhary Bhi Khilaf Hai Ke Ish Me Do Raqqto Sy Uthate Waqt Bhi Rafah Ydain Sabit Hai Tum Log Sirf Ruquh Par Karte Ho Do Raqato Sy Uthate Waqt Nahi Karte.

Dusra Yeh Kehum Piche Hadees Bayan Kar Chuke Hai Ke Hazrat Mujahid Farmate Hai Maine Hazrat Abdullah Ibne Ummar Ke Piche Namaz Pardhi Wo Sirf Takbeer Tahreema Ke Waqt Hath Uthaty Thy Ab Hazrat Ibne Ummar Ke Do Fahal Naqal Hue Toh Bawaqt Ruquh Hath Uthana Aur Na Uthana Ab In Dono Hadeeso Ko Ish Tarah Jamah Ki Ja Sakta Hai Ke Nashkh Khabar (Yani Mansukh Shuda Hadees) Sy Pehle Aap Hath Uthate Thy Aur Nashkh Ki Khabar (Yani Mansukh Shuda Hadees) Ke Bad Na Uthaty Thy Kyonke Ish Hadees (Jo Aitraaz

## Haque Par Kaun?

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Me Mazkur Hui) Me Waqt Ka Zikr Nahi Ke Kab Aur Kis Zamana Me Uthate Thy Lehaja Dono Hadeesin Jamah Ho Gayi Chunache Aitraaz Na Raha.

### Aaitraaz 3

Muslim Shareef Ny Hazrat Wail Ibne Hajjar Sy Riwayat Ki Jis Ke Baaz Alfaaz Yeh Hai

Jab Huzoor Sallallaho Ta'ala Alaihi Wasallam Ny SamihALLAHu Leman Hamida Farmaya Toh Apne Dono Hath Uthaye Aur Jab Sajda Kia Toh Dono Hatho Ke Bich Me Kia.

Ishg Sy Bhi Rafah Ydain Sabit Hua.

### Jawaab

Hazrat Wail Ibne Hajjar Radiallaho Ta'ala AnhoKi Yeh Riwayat Syedna Abdullah Ibne Masood Ki Riwayat Ke Muqbla Me Moh'tbar Nahi. Hazrat Wail Ibne Hajjar Sirf Ek Bar Hath Uthane Ki Riwayat Karte Hai Kyon Ky Ibne Hajjar Dahayat Ke Rahne Wale Thy Jinhony Ek Aadh Bar Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Piche Namaz Pardhi Une Naskh Ahkaam (Mansukh Shuda Hadees Ke Bare Me Sharaee Hukm) Ki Khabar Bamushkil Hoti Thi Magar Hazrat Abdullah Ibne Masood Humesa Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Sath Rahte Thy Barde Aalim Wa Faqih Sahabi Thy Nee Hazrat Wail Ibne Hajjar Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Piche Aakhri Saf Me Khade Hote Thy Jabke Hazrat Abdullab Ibne Masood Saf E Awwal Me Khas Huzoor Sallallaho Ta'ala Alaihi Wasallam Piche Khade Hony Wale Sahabi Hai Kyon Ky Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Piche Ulma Wa

## Haque Par Kaun?

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Fuqah Sahab Khade Hoty Thy Khud Sarkaarny Hukm Dia Tha Ke "Tum Me Sy Mujh Sy Qareeb Wo Rahe Jo Ilm Wa Aqal Wala Ho.

Khulaasa Yeh Ke Aalim Wa Faqih Aur Huzoor Ke Sath Humesa Rahne Wale Sahabi Ki Riwayat Ko Tarzee Hoti Hai Lehaja Hazrat Abdullah Ibne Masod Ki Riwayat Qabil E Amal Hai Aur Is Riwayat Ka Muqaabil Syedna Wail Ibne Hajjar Ki Riwayat Naqabil E Amal Hai Inhone Rafahydain Ke Mansukh Hone Sy Pehle Ka Fahal Mulahija Kia Aur Wohi Naqal Farma Dia..

### **Aitraaz : 4**

Agar Takbeer Tahreema Ke Siwa Rafayadain Na Karna Chaiye Toh Ap Log Namaz Eid Aur Namaz E Witar Me Ruquh Ky Waqt Rafaydain Kyon Karte Hai.

### **Jawaab :**

Janaab Yaha Guftgu Ish Rafaydain Me Sy Hai Jise Aap Sunant Ya Sunnat Ruquh Samj Bethe Hai Edain Aur Witar Ke Rafaydain Sunnat E Ruquh Nahi Balke Namaz Eid Aur Dua E Qunut Sy Pehle Hota Hai Jaise Namaz Edin Me Khutba Jama'at Wagera Witar Me Dua E Qunut Teen Raka'at Wagera Khususi Sifat Hai Ese Hi 6 Takbeerein Aur 6 Rafaydain Namaz E Eid Ki Khususiyat Hai Agar Namaz Panjgana Eid Ya Namaz E Witar Par Qayaas Karte Ho To Har Ruquh Par Teen Dafah Rafahydain Kia Karo Aur Har Namaz Me Dua E Qunut Pardha Karo.

### **Khulasa Kalaam**

Al Humdullilah Azwajjal Humari Ish Bahs Sy Yeh Masla Bilkul Wajeh Ho Gya Ke Namaz Me Takbeer Tahreema Ke Elawa Rafah Ydain Karna Na Jaiz Wa Mamnuh Hai Jaisa Ke Humne Pehle Arz Kia Ky Ibtedan Rafahydain Par RasoolALLAH Sallallohu Ta'ala Alaihi Wasallam Ka Mamul Raha Lekin Bad Me Yeh Mansukh Ho Gya Jis Par Sahaba E Kiran Ke Aqwal Wa Afh'al Sabit Wa Maujood Hai Aur Bujurgaan E Deen Ka Ish Par Amal Raha Lekin Is Ke Bawajood Baaz Log Abi Tak Mansukh Shuda Ahadees Wa Riwayat Par Karband Hai Aur Ish Fahal (Yani Rafahydain ) Par Amal Karne Ke Sath Sath Use Sunnat Batate Hai. Jo Ke Ahadees Wa Aqwal E Sahaba Aur Ulma E Ummat Ke Bilkul Khilaf Hai.

## **Naaf Ke Niche Haath Baandhny Ka Hukm**

### **Aqeedah E Ahle Sunnat**

Humara Aqeedah Hai Ke Dauran E Namaz Halat E Qayam Me Naaf Ke Niche Haath Bandhna Sunnat E Mubaaraka Hai Aur Sahaba E Kiram Bujurgaan E Deen Ka Isi Par Amal Raha Hai Mard Ke Liye Sine Par Haath Bandhna Khilaaf E Sunnat Hai Aur Adab Ke Bhi Khilaf Hai. Lehaja Mard Ko Chaiye Ke Wo Apne Hath Naaf Ke Niche Aur Aurat Sine Par Bandhe Al Humdullilah Isi Ke Sabut Par Ahadees Mubaaraka Maujood Hai. Mulaja Ho

### **Ahadees Sy Naaf Ke Niche Haath Bandhne Ka Sabut**

#### **Naaf Ke Niche Haath Bnadhna Sunnat Hai**

Hazrat Ali Radiallaho Ta'ala AnhoSY Marwi Hai Ke Beshaq Apne Farmaya Ke (Halat E Namaz Me) Dauran E Qayam) Naaf Ke Niche Hath Ke Upar Hath Rakhna Sunnat Hai.  
(Musnad Imaam Ahmad, Jild 1 Safah 110, Abu Dawood)

#### **Naaf Ke Niche Daya Haath Baaye Hath Par Rakhna Sunnat Hai**

Hazrat Ali Radiallaho Ta'ala AnhoSy Riwayat Hai Namaz Ke Andar Sunnat Yeh Hai Ke Hath Par Hath Rakha Jaye Naaf Ke Niche

Dar Qutani Jild 1 Safah 286

Aur Ek Hadees Me Hai

Hazrat Hujefa Radiallaho Ta'ala AnhoSy Marwi Hai Ke Beshaq Hazrat Ali Radiallaho Ta'ala AnhoNy Farmaya Ke Hath Ko Haath Par Naaf Ke Niche Rakhna Sunnat Mubaaraka Hai.



## Haque Par Kaun?

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Abu Dawood Jild 1 Safah 111

Abdu Dawoos Sharef Jild 4 Safah 477

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Naaf Ke Niche Hath Rakhte

Hazrat Alqama Bin Wail Bin Hajjar Radiallaho Ta'ala AnhoSy Aur Wo Apne Baap Sy Riwayat Karte Hai Ke Maine Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Naaf Ke Niche Haath Par Hath Rakhe Namaz Me Dekha.

AL Musanaf Ibne Shaibah Jild 1 Safah 39

### **Hazrat Ibraheem Nakhaee Naaf Ke Niche Hath Rakhtey**

Hazrat Ibraheem Nakhaee Radiallaho Ta'ala AnhoFarmate Hai Ke Wo Dauran E Namaz Apne Haath Ko Naaf Ke Niche Hath Par Haath Rakhte Thy.

Al Musanaf Ibne Shaibah Jild 1 Safah 39

### **Dauran E Namaz Haath Naaf Ke Niche Rakho**

Hajjaz Ibne Hasaan Radiallaho Ta'ala AnhoSy Riwayat Hai Farmte Hai Ke Maine Aba Mualaz Sy Suna Aur Sawal Kia Ke Wo Namaz Me Haath Kaise Rakhe. To Unhone Farmaya Ke Apni Naaf Ke Niche Daiye Hath Ko Baye Haath Par Rakho.

Musnaf Ibne Abi Shaibah Jild 1 Safah 391

### **Hazrat Ali Naaf Ke Niche Hath Rakhty**

Hazrat Ali Radiallaho Ta'ala AnhoSy Marwi Hai Ke Namaz Me Sunnat Yeh Hai Ke Haath Ko Haath Ke Upar Aur Naaf Ke Niche Rakhe.

Musanaf Ibne Abi Shaibah Jild 1 Safah 391

Ek Aur Riwayat Hai

Hazrat Ibraheem Rehamtullahalay Seedah Hath Ulte Hath  
Par Naaf Ke Niche Rakhty Thy.

Kitab Ul Aasaar

### **Apne Haath Naaf Ke Niche Rakho**

Hazrat Abu Wail Radiallaho Ta'ala AnhoFarmate Hai Ke  
Namaz Me Naaf Ke Niche Haath Ke Upar Hath Rakhna Chaiye.  
Abu Dawood Shareef

### **Aitraaz Aur Uska Jawab**

Sine Par Hath Bandhane Wale Gair Muqleed Ki Taraf Sy  
Ek Gair Mustanad Riwayt Aur Uska Jawab Qaarain Kiram Ke  
Gosh E Guzar Kia Jayega Take Humare Sada Loh Musalmaan  
Bhai Unke Jaal Me Phanshne Ki Bajaye Apna Difa Kar Sakey.

Aaitraz

:

Riwayt Hai Ke

(Hazrat Ibne Jareeh Radiallaho Ta'ala AnhoNy) Farmaya  
Ke Maine Dekha Ke Hazrat Ali Radiallaho Ta'ala AnhoNy  
(Dauran E Namaz) Apne Daye Hath Ke Sath Baye Hath Ko Kalai  
Sy Naaf Ke Upar Pakda.

Tashrih : Ish Hadees Sy Sabit Hua Ke Naaf Ke Upar Hath  
Bandhana Sunant Hai Na Ke Naaf Ke Niche.

Jawaab : Boht Tajub Ki Baat Hai. Gair Muqleed Abu  
Dawood Ki Riwayat Ko Bataur E Daleel Paish Kia Kyon Ke

Bukhari Wa Muslim Ke Bagair Yeh Log Bat Tak Nahi Karte  
Lekin Phir Bhi Hum Unki Tarah Bhagege Nahi Apne Hadees  
Puri Bayan Nahi Ki Asal Me Aapka Qasoor Nahi Kyon Ke  
Dundi Marna Apki Aadat Mubaarak Ban Chuki Hai Ish Hadees  
Ke Bada Agli Baat Yeh Hai

Abu Dawood Radiallaho Ta'ala AnhoFarmate Hai Ke  
Saeed Ibne Jabeer Radiallaho Ta'ala AnhoSy Riwayat Hai Ke  
Naaf Ke Upar Hath Bandhny Aur Abu Jalad RadiALLAHu  
Ta'ala Sy Riwayat Hai Hai Ke Naaf Ke Niche Hath Bandhy Aur  
Abu Huraira Radiallaho Ta'ala AnhoSy Bhi Marwi Hai Ke Naaf  
Ke Niche Hath Bandhe Aur Yeh Qawi Nahi.

Tashrih : Ish Hadees Sy Sabit Hua Ke Aitraaz Me  
Mazqurah Hadees Aur Jawab Me Mazkurah Humare Hadees Me  
Ta'aaraz (Takrao) Paida Ho Gya. Aur Abu Dawood Ny Khud  
Use Zaeef Kaha Jis Sy Sabit Hua Ke Apki Paish Kar Da Daleel  
Qabil E Kabul Nahi. Qarain Kiraam Gair Muqleedin Ky Taraf  
Sy Abu Dawood Ki Yeh Hadees Jis Me Unhony Naaf Ke Upar  
Hath Bandhy Ka Zikr Kia Hai. Ish Hadees Ko Khud Imaam Abu  
Dawood Ny Zaeef Qarar Dia Aur Naf Ke Niche Hath Bandhne  
Wali Ahadees Bi Zikr Kiye Jaisy Ke Niche Mazkur Hui. Ish  
Waqat Gair Muqleedin Koi Bhi Sahi Hadees Esi Nahi Dikha  
Sakty. Jo Sine Par Hath Bandhney Par Dalalat Karti Ho.

Jab Ke Humari Taraf Sy Paish Karda Ahadees Kasheer  
Hai Aur Unme Kisi Qisam Ka Koi Taraz Nahi Lehaja Sabit Hua  
Ke Naaf Ke Niche Hath Bandhna Sunnat Hai Umeed Hai  
Muatrazin Wa Sa'at Qalbi Ka Muzahira Karte Hue Humare  
Mauquf Ki Taid Karege Aur Apni Namazein Sunnat Ke Mutabiq  
Ada Karne Ki Koshish Karegey.

Wama Aalaina Ilalabalag Ul Mobeen.

## **Buland Aawaz Sy Aameen Kahne Ka Hukm**

### **Nazriyaat E Ahle Sunnat Wa Jamaat**

Humara Nazriyah Hai Ke Har Namaz Ke Liye Zaroori Hai Ke Wo Dauran E Namaz Aahista Aameen Kahe Chahe Namaz Zahri Ho Ya Siri Aur Yahi Sunnat E Rasool Sallallaho Ta'ala Alaihi Wasallam Aur Sahaba E Kiram Aur Bujurgaan E Deen Rehamtullah Ka Tareeqa Hai.

Unch Aawaz Me Aameen Kahna Khilaf E Sunnat Aur Namaz Ke Andar Khushu Wa Khujuh Me Ruqaawat Paida Karta Hai.

Ahadees E Mubaaraka, Sahaba E Kiram Ki Af'aal Wa Aqwaal Is Bat Par Natiq Wa Gawah Hai Ke Aameen Aahista Kahi Jaye Na Ke Buland Awaz Sy.

Lehaja Sab Sy Pehle Ahadees Mubaaraka Aur Sahaba E Kiram Ke Aqwal Aur Bad Me Mukhalifeen Ke Dalail Ka Raz Zikr Kia Jayega.

### **Ahadees Sy Aahista Aameen Kahne Ka Sabut**

#### **Faristo Ki Tarah Aameen Kaho**

Hazrat Abu Huraira Radiallaho Ta'ala AnhoSy Riwayat Hai Ke Beshaq RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Irshaad Farmaya Ke Jab Imaam Aameen Kahe To Tum Bhi Aameen Kaho Isiliye Ke Jis Shakhs Ki Aamen Fariston Ki Aameen Ky Mawafiq Ho Jaye Toh Uske Sabiqah Gunah Ki Bakhshish Ho Jayegi.

Tashrih : Ish Hadees Pak Sy Yeh Masla Bilkul Wajeh Ho Gya Ke Aameen Aahista Kahna Hi Sunnat E Mubaaraka Hai Kyon Ke Hadees Shareef Me Hai Ke Aameen Ish Tarah Kaho Take Tumhari Aameen Faristo Ki Aameen Ke Muwafiq Ho Jaye. Aur Fariston Ki Aameen Aahista Hoti Hai Na Ke Cheekh Kar Lehaja Fariston Sy Aameen Me Muwafiq Tab Hogi Jab Aahista Aameen Kahi Jaye.

**RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ny Aashista Aameen Kahi**

Hazrat Alqama Bin Wail Radiallaho Ta'ala AnhoApne Walid Sy Riwayat Ki Ke Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ny Jab "Gair Mugdubi Pardah Toh Aap Sallauallaihiwsallan Ny Aahista Aameen Kahi.

Jamah Tirmizi Safah 63 Abu Dawood

Tashrih : Ish Hadees Pak Sy Bhi Saratan Sabit Hua Ke Aahista Aameen Kahna Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Sunnat E Mubaarak Hai.

**Chaar Cheezein Aahista Kaho**

Hazart Ibraheem Radiallaho Ta'ala AnhoFarmaya Ky Imaam Chaar Cheeze Aahista Kahe

Subhanaq Qalahum 2 Aauju Min Shaitaain 3 Bismillah 4 Aameen

Kitaab Ul Aashaar Safah 16

Tashrih :

Ish Hadees Pak Sy Bhi Yeh Masla Roz E Roshan Ki Tarah Wajeh Ho Gya Ke Jis Tarah Aauju Billah, Bismillah Aur Subhaanqalahum Aahista Kahna Sunnat Hai Isi Tarah Aameen Bhi Aahista Kahna Sunnat Mubaarak Hai.

### **Aitraz Ke Jawaabat**

Aameen Bil Sar Par Mut'arzin Ki Taraf Sy Baaz Aaitraaz Kiye Jate Hai Jo Bilkul Zaeef Par Mustmil Hai Ab Unke Aitraz Mah Jawabab Paish E Khidmat Hai Jo Hakim Ul Ummat Mufti Ahmad Yar Khan Naeemi Rehmatullah Allay Ki Shara Aftaab Tasneef " Ja Al Haq" Sy Manqul Hai.

### **Aaitraz : 1**

Tirmizi Shareef Me Hazrat Wail Ibne Hajjar Sy Riwayat Hai

Qal Sam'at Al NABI Sallallaho Ta'ala Alaihi Wasallam Gair Al Magdubi Allayhim Wal Dauleen Pardha Aur Aameen Farmaya Apni Awaz Ko Ish Par Buland Kia.

Maloom Hua Ke Aamen Buland Awaz Sy Kahna Sunnat Hai

### **Jawaab**

Apne Hadees Ka Tarjuma Galat Kia. Ish Me Irshad Hua Mid Mad Sy Bana. Uske Mani Buland Karna Nahi. Balke Awaz Khichna Hai Matlab Yeh Ke Huzoor Ny Aameen Bharujan Kareem Qasr Sy Na Farmai Balke Bar Wajan Qaleen Aleef Aur

## Haque Par Kaun?

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Meem Khub Khich Kar Pardhi. Lehaja Is Me Apki Koi Daleel Nahi.

Tarjuma Ki Galti Hai Khayaal Rahe Ke Madka Muqabal Qasr Hai Hafa Ka Muqabil Zahar Hai. Rafah Ka Muqabil Hifz Hai. Agar Yaha Zahar Hota To Daleel Sahi Hoti Kisi Riwayat Me Nahi Rab Farmata Hai

Tarjumah :

Beshaq Rab Janta Hai Buland Aur Past Awaz Ko.

Arbi Me Ayat Dekhe Rab Ny Yaha Khafa Ka Muqbil Zahar Farmya Na Ke Madh

Maltab Yeh Ke Aapne Aameen Ke Lafz Ko Khich Kar Yani Lamba Kar Ke Pardha Na Ke Buland Awaz Ke Sath Lehja Isi Hadees Sy Buland Awaz Ke Sath Aameen Ky Jawab Paish Karna Galat Hai.

## **AITRAZ : 2**

Abu Dawood Shareef Me Hazrat Wail Ibne Hajjar Sy Riwayat Hai

Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Jab Farmate Wal Daulain To Farmate Thy Aameen Aur Is Me Awaz Shareef Buland Farmate Thy.

Yaha Rafah Farmaya Jis Ke Mani Hai Uncha Kia, Buland Kia. Maloom Hua Ke Aameen Unchi Awaz Ke Sath Kahna Sunnat Hai

**Jawaab :**

Iske Chand Jawab Hai

## Haque Par Kaun?

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Ek Yeh Ke Hazrat Wail Ibne Hajjar Ki Asal Riwayaat Me Mad Hai Jaisa Ke Tirmii Shareef Me Warid Hai.

Jiske Mani Khichny Ke Hai Na Ke Buland Karna. Yaha Isnaad Ke Kisi Rawi Ny Riwayat Bil Mani Ki Mad Ko Rafah Sy Tabeer Farmaya Aur Murad Wo Hi Kichna Hai Na Ke Buland Karna Riwayat Bil Mani (Hadees Ke Alfaaz Me Ish Tarah Tabdili Kar Dena Ke Mani Mahfum Me Tabdeeli Waqeh Na Ho) Ka Aam Dastur Tha.

Dusry Yeh Ke Tirmizi Aur Abu Dawood Ki Riwayato Me Namaaz Ka Zikr Nahi. Sirf Huzoor Ki Qira'at Ka Zikr Hai. Mumkin Hai Ke Namaz Ke Elawa Khariji Qira'at Ka Zikr Farmaya Ho Magar Jo Riwayat Humne Paish Ki Hai Un Me Namaz Ka Saratan Zikr Hai Lehaja Ahadees Me Tariz Nahi Aur Yeh Ahadees Humare Khilaaf Nahi.

Teesry Yeh Ke Aameen Biljahir (Bulanad Awaz Ke Sath Aameen) Aur Aameen Khafi (Aahista Aameen Kahna) Ki Ahadees Me Ta'araz (Takrao) Hai Magar Jahar Wali Riwayatein Qayas Wa Aqal Ke Khilaf Hai Lehaja Wajeeb Al Jamal Hai.

Choathy Yeh Ke Aahista Aameen Ki Hadeesin Qabil E Amal Hai Uske Khilaaf Qabil E Tarak.

Panchwa Yeh Ke Aameen Zahri Wali Hadeesin Quran Sahreef Sy Aur Un Ahadees Sy Jo Hum Paish Kar Chuke Hai, Mansukh Hai Isiliye Ke Sahaba E Kiram Humesa Aahista Aameen Kahte Thy Aur Isi Ka Hukm Dete Thy. Toh Sahaba Ny Amal Kyon Chordh Dia.

## Aaitraaz 3



## Haque Par Kaun?

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Ibne Majah Me Hazrat Abu Huraira Radiallaho Ta'ala AnhoSy Riwayat Hai

Huzoor Sallallaho Ta'ala Alaihi Wasallam Jab Gair Al Magdub Farmate To Aameen Farmate Yaha Tak Ke Pehli Saf Wale Sun Lete To Masjeed Gunj Jati Thi. Is Hadees Me Kisi Taweel Ki Gunjaish Nahi. Yaha To Masjeed Gunj Jane Ka Zikr Hai Gunjh Bagair Shaur Paida Nahi Hoti.

### **Jawaab :**

Is Aitraaz Ke Chand Jawab Hai Ek Yeh Ke Aap Ny Hadees Puri Nahi Ki. Awal Ibaarat Chordh Di Wo Yeh. Mulhaija Ho

Logo Ny Aamen Kahna Chord Di Halake Huzoor Sallallaho Ta'ala Alaihi Wasallam (Aagy Hadees Ka Tarjumah Wahi Hai Jo Aitraz Me Bayan Kiaish Jumle Sy Maloom Hua Ke Aam Sahaba Ny Buland Awaz Sy Aameen Chordh Di Thi. Jis Par Sayedna Abu Huraiara Yeh Sikayat Farma Rahe Hai. Aur Sahaba Ka Kisi Hadees Par Amal Chordh Dena Is Hadees Ky Nuskh (Khatam Ho Jane) Ki Daleel Hai.

Hadees To Humari Taeed Karti Hai Na Ke Tumhari.

Dusry Yeh Agar Yeh Hadees Sahi Man Bhi Li Jaye To Aqal Aur Mashahida Ke Khilaf Aur Jo Hadees Aqal Wa Mashahida Ke Khilaf Ho Wo Qabil E Qabul Nahi Khususan Jab Ke Tamaam Ahadees Mash'hura Aur Aayat Quraniya Ke Bhi Khilaf Ho.

Kyon Ke Ish Hadees Me Masjeed Gunjh Jane Ke Zikr Hai Halake Gumbad Wali Masjeed Me Gunj Paida Hoti Hai. Na Ke

## Haque Par Kaun?

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Chopre Wali Masjeed Me. Huzoor Anwar Sallallaho Ta'ala Alaihi Wasallam Ki Masjeed Shareef Apke Zamana Me Mamuli Chapro Wali Thi Waha Gunj Paida Ho Hi Kaise Sakti Thi ?. Aaj Koi Gair Muqleed Sahib Kisi Chhapre Wale Ghar Me Shaur Macha Kar Gunj Paida Kar Ke Dikhai In Sha ALLAH Chikhte Chikhte Mar Jaogy Magar Gunj Paida Na Hogi.

Teesri Yeh Ke Yeh Hadees Quran Kareem Ke Bhi Khilaaf Hai Rab Farmata Hai

Tarjumah :

Apni Awaz Nabi Ki Awaz Sy Unchi Na Karo.

Agar Sahaba Ny Itni Unchi Aameen Kahi Ke Masjeed Gunj Gyi Sab Ki Awaz Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Awaz Sy Unchi Hogi.

Quran Kareem Ki Sarih Mukhlifat Hui Jo Hadees Ke Mukhlifat Ho To Qabil E Amal Nahi.

### **Aaitraz : 4**

Abu Dawood Shareef Me Hazrat Abu Huraira Radiallaho Ta'ala AnhoSy Riwayat Hai Ky Huzoor Jab Surah Fateah Sy Farig Hoty To

Ish Tarah Aameen Kaht Ke Saf E Awal Me Jo Aap Sy Qareeb Sy Qareeb Hota Wo Sun Leta.

### **Jawaab :**

Ish Hadees Ke Do Jawab Hai

## Haque Par Kaun?

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Ek Yeh Ke Yeh Hadees Apke Bhi Khilaf Hai Kyon Ke Pehli Apki Riwayat Me Tha Ke Masjeed Gunj Jati Thi Aur Is Me Yeh Aaya Sirf Piche Wale Ek Do Admi Hi Sunte Thy.

Dusra Yeh Ke Isi Hadees Ki Isnad Me Basheer Ibne Rafeh Aa Raha Hai. Use Tirmizi Ny Kitab Ul Janaza Me Hafiz Zahbi Ny Maijaan Me Shakht Zaeef Farmaya. Ahmad Ny Use Munkar Ul Hadees Kaha Ibne Maeen Ny Us Ki Riwayat Ko Mauju Qaraar Dia Imaam Nisae Ny Use Aqwa Nahi Mana. (Dekho Aftab Muhammadi Lihaja Yeh Hadees Shakht Zaeef Hai Qabil E Amal Nahi.)

## Khulasa Kalam

Al Humdullilah Azwajjal Mazkura Bala Dalail Ki Roshni Me Yh Masla Bilkul Wajeh Wa Roshan Ho Gya Ke Aameen Aahista Kahna RasoolALLAH Sallallah Ta'ala Alaihi Wasallam Aur Sahaba E Kiram Allay Rizwan Ki Sunnat E Mubaaraka Hai. Ayr Aqal Bi Is Bat Ko Tasleem Karti Hai Ke Aameen Aahista Ki Jaye Kyon Ke Dauran E Namaz Is Qisam Ke Af'aal Sy Namaz Me Khushuh Wa Khujuh Hasil Nahi Hota Aur Namaz Ke Andar Wo Tawjah Hasil Nahi Hoti Jo Honi Chaiye. Lehaja Aameen Aahista Kahni Chaiye ALLAH Ta'ala Sy Dua Hai Ke Hume Haq Baat Sunane Samjane Aur Is Par Amal Paira Hone Ki Taufeeq E Rafiq Ata Farmaye.

Aameen

Wa Aakhir Dauwana An Alhumdullilahi Rabil Aalameen

!

## **Tarawee 20 Rakaat Ya 8 Rakaat**

### **Nazriyaat E Ahle Sunnat Wa Jammāt**

Humara Ish Baat Par Aitqaad Hai Ke Mah E Ramzan Me 20 Rakaat Namaz Tarawee Pardhna Sunnat Mubarakā Aur Sahaba E Kirām Ka Tareeqa Hai Aur 8 Rakaat Namaz Tarawee Khilaf E SUNNAT Aur Sahaba E Kirām Ke Tareeqa Ke Khilaaf Hai Jaise Ke Gair Muqleedo Ka Aqeedah Hai Ke Tarawee 8 Rakaat Hai.

Al Humdullilah Hum Ish Ke Sabut Par Ahadees E Mubaaraka Sahaba E Kirām Aur Bujurgāan E Deen Ke Aqwal Paish Karege Take Humare Musalmaan Bhai Aasan Pasnd Hazrat Ke Kamzor Wa Zaeef Dalail Ke Chakro Me Aa Kar Kahi Khilaf E Sunnat Fahal Ka Irkaaf Na Kar Bethe.

### **Ahadees Sy 20 Rakaat Tarawee Ka Sabut**

Hazrat Ibne Abbas RadiALLAHu Ta'ala Anho Sy Marwi Hai Ke Beshaq RasoolALLAH Sallallah Ta'ala Alaihi Wasallam Ramzan Shareef Me 20 Rakaat Namaz Ada Farmate Thy Witar Ke Elawa.

Musnafg Ibne Ali Shaibah Jild 2 Safah 394

### **Ahad Farooqi Me Tarawee 20 Rakaat Thi**

Hazrat Yazeed Bin Raumaan Radiallah Ta'ala AnhoSy Marwi Hai Ke Hazrat Ummar E Farooq Radiallah Ta'ala AnhoKe Zamana E Khilaafat Me Log Ramzaan Me 23 Rakaat Namaz Ada Farmate Thy Yani 20 Rakaat Tarawee Aur 3 Rakaat Witar

## Haque Par Kaun?

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Muta Imaam Malik Safah 98  
Sunnan Bahqih Jild 2 Safah 494

Ek Aur Riwayat Me Hai

Hazrat Sa'ab Bin Yazeed Radiallaho Ta'ala AnhoSy Marwi Hai Farmate Hai Ke Hazrat Ummar Bin Khatab Radiallaho Ta'ala AnhoKe Zamana E Khilafat Me Log Ramzan Shareef Me 20 Raaqat Namaz Pardty Thy.

Sunnan Kubra , Bahqee Shareef

### **Hazrat Ummar Ny 20 Raqat Ka Khud Hukm Farmaya**

Hazrat Yahya Bin Saeed Radiallaho Ta'ala AnhoSy Marwi Hai Ke Hazrat Ummar Bin Khatab Radialahu Ta'ala Anho Ny Ek Shakhs Ko Hukm Dia Ky Wo Logo Ko 20 Raaqatr Namaz Pardaye.

Musnaf Ibne Abi Shaibah Jild 2 Safah 393

### **EK Aur Hadees Me Hai**

Hum Hazrat Ummar Radiallaho Ta'ala AnhoKe Zamane Me 20 Raaqat Namaz Tarawee Pardty Thy.

Muta Imaam Malik Wa Bahqee.

### **Hazrat Ali Ny 20 Raqat Ka Hukm Farmaya**

E Aur Hadees Me Hazrat Ali Radiallaho Ta'ala Anho20 Raaqat Tarawee Ka Hukm Irshad Karte Hue Farmate Hai.

Hazrat Abu Abdul Rehmaan Salmi Radiallaho Ta'ala AnhoHazrat Ali Radiallaho Ta'ala AnhoSy Riwayat Karte Hai Farmaya Ke Aap Radiallaho Ta'ala AnhoNy Ramzaan Shareef Me Qariyo Ko Bulaya Aur Un Me Sy Ek Shakhs Ko Hukm Dia Ke Wo Logo Ko 20 Rakaat Namaz Paradaye Aur Hazrat Ali Radiallaho Ta'ala AnhoWitar Pardhate Thy.

Behqee Jild 2 Safah 496

Ek Aur Jagah Irshaad Farmaya

Hazrat Abul Hasanaat Radiallaho Ta'ala AnhoSy Marwi Hai Ke Hazrat Ali Radiallaho Ta'ala AnhoNy Ek Shakhs Ko Hukm Farmaya Ke Wo Ramzaan Me Logo Ko 20 Rakaat Namaz Paradaye.

Musnaf Ibne Abi Shaibah Jild 3 Safah 393

### **Logo Ka 20 Rakaat Par Humesha Mamul Raha**

Hazrat Ata Radialahu Ta'ala Anho Sy Marwi Hai Ke Maine Logo Ko 20 Rakaat Namaz Aur 3 Rakaat Witar Pardhty Hue Paaya.

Futual Mulham Sharah Muslim Jild 2 Safah 393

Ummadatul Qari Me Hai

Hazrat Harees Bin Abdulrehmaan Hazrat Saa'ab Radiallaho Ta'ala AnhoSy Riwayat Karte Hai Apne Farmaya Ke Hum Hazrat Umar Farooq Radiallaho Ta'ala AnhoKe Zamana E Khilafat Me 3 Rakaat Witar Aur 20 Rakaat Namaz Ada Karte Thy.

### **Hazrat Ali Ny 20 Raqaat Ka Hukm Dia**

Hazrat Ali Radiallaho Ta'ala AnhoSy Riwayat Hai Ke Unhony Ek Shakhs Ko Hukm Irshaad Farmaya Ke Wo Ramzaan Shareef Me Logo Ko Witr Ke Elawa 20 Raqaat Tarawee Pardaye.

Al Tamheed Jild 8 Safah 51

Khulasa : AL Humdullilah Azwjjal Ahadees Mubaaraka Ki Roshni Me 20 Raqat Namaz Tarawee Ka Sabut Bilkul Wajeh Ho Gya Aur Tamaam Sahaba E Kiram Rizwaanullah E Allyhim Ka 20 Raqaat Par Mamul Raha Hai Aur Khud Hazrat Ummar Aur Hazrat Ali RadiALLAHu Ta'ala Anhuma Ny 20 Raqaat Namaz E Tarawee Ada Karne Ka Hukm Irshaad Farmaya Hai Aur Yahi Wajh Hai Ke Aaj Ahle Sunnat Wa Jammah Apne Khulafa Rashdeen Ke Irshaad Ke Samne Sar Kham Tasleem Karte Hue 20 Raqaat Namaz E Tarawee Ada Karke Apne Akaabeerin Ki Gulami Ka Haq Ada Kar Rahe Hai.

### **Bujurgaan E Deen Ka Tareeqah**

#### **Imaam Shafae , Imaam Tirmizi, Sufiyaan Shauri Ka Tareeqah**

Akshar Ahle Ilm Ka Tareeqah Wahi Hai Jo Hazrat Ali Aur Hazrate Ummar Aur Dusre Sahaba E Kiram Allay Rizwan Sy Riwayat Hai Yani 20 Raqaat Namaz Tarawee Aur Yahi Qaul Sufiyaan Shauri Ibne Mubaarak, Aur Imaam Shafae Rahemullah Ka Hai Aur Imaam Shafae Farmate Hai Ke Makka

## Haque Par Kaun?

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Mu'azmah Me Unhone Yahy Dekha Ke Log 20 Raqaat Pardte Thy.

Tirmizi Sahreef Baab Saum

## **ALLAMA Badrudeen Aaini Ka Tareeqah**

Ibne Abdulbar Ny Farmaya Ke (20 Raqaat Namaz Tarawee) Zamoor Ulma Ka Qaul Hai. Kufi , Imaam Shafae Aur Akshar Fuqah E Kiram Bhi Isi Ky Qail Hai Aur Yahy (Yani 20 Raqaat Namaz Tarawee) Sahi Hai.

Ummatul Qari Jild 5 Safah 355

## **Mula Ali Qari Ka Tareeqah**

Imaam Behqi Ki Sahi Isnaad Ki Ruh Sy Is Par Ijma Hai Ke Sahaba E Kiram Allayhim Al Rizwan Hazrat Ummar Radiallaho Ta'ala AnhoKe Ahad E Hukumat Me 20 Raqaat Namaz E Tarawee Pardty Thy.

Sharah Waqaya

## **Aitraaz Ke Jawaabat**

### **Aitraaz : 1**

Hadees Me Hai Ke

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ramzan Aur Giar E Ramzan Me Gayarah Raqaat Sy Jayda Nahi Pardhty Thy.



## Haque Par Kaun?

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Tashrih : Ish Hadees Sy Maloom Hua Ke RasoolALLAH Ramzan Me 8 Raaqat Namaz E Tarawee Pardty Thy Kyon Ky Hadees Me 11 Ka Tazkeera Hai Jis Me 8 Raaqat Tarawee Aur 3 Raaqat Witr Hai.

### **Jawaab :**

Ish Hadees Me Namaz Ka Zikr Hai Na Ke Namaz E Tarawee Ka Aap Sallallaho Ta'ala Alaihi Wasallam 8 Raaqat Namaz E Tahjud Aur Teen Witr Pardty Thy Kyon Ke Apki Aadat Mubaarak Thi Ke Aap Witr Ko Tahjud Ki Namaz Ke Bad Ada Farmate Thy Ish Hadees Sy 8 Raaqat Tarawee Ka Istidlaal Isliye Galat Hai Ke Huzoor Nabi E Kareem Sallaullaihiwsallam Ramazan Aur Gair E Ramzan Me 11 Raaqat Namaz Pardty Thy. Jaisa Ke Tumhari Mazqura Hadees Sy Sabit Hai.

Tarawee Ki Namaz Sirf Ramzan Me Hoti Hai Gair E Ramzaan Me Nahi Lehaja Tasleem Karna Padega Ke Mazqura Bala Hadees Me 11 Raaqat Ka Taaluq Tahjud Aur Witr Ke Sath Hai Na Ke Namaz E Tarawee Ke Sath.

### **Aaitraaz : 2**

Imaam Malik Hazrat Saab Bin Yazeed Sy Riwayat Karte Hai Ke Hazrat Ummar Ny Hazrat Abi Bin Ka'ab Aur Hazrat Tameemdari Ko Hukm Dia Ke Wo Logo Ko 11 Raaqat Namaz Paradye. Jis Sy Sabit Hua Ke Namaz E Tarawee 8 Raaqat Hai.

### **Jawaab :**

Yeh Hadees Muhtarab Hai

Hadees Muhtarab : Esa Rawi Ke Jis Ky Qaul Wa Fahal Me Ikhtalaaf Ho Us Ki Riwayat Ko Muhtarab Kahte Hai Aur Yeh Gair Maqbul Hai.

Chunache Is Hadees Ky Rawi Muhammad Yusuf Muztarab Hai Kyon Ky Muta Imaam Malik Me Unse 11 Raaqaat Namaz Tarawee Sabit Hai Aur Abdul Razaaq Ny Unhi Muhammad Bin Ishaq Ke Taraq Sy 13 Raaqaat Namaz E Tarawee Sabit Hai Aur Abdul Razak Ny Unhio (Yani Muhammad Inbe Yusuf) Sy Dusri Hadees Me 21 Raaqaat Namaz E Tarawee Naqal Ki Hai.

Lehaja Sabit Hua Ke Jab Ek Hi Rawi Ek Jagah 11 Raaqaat Namaz E Tarawee Bayan Kar Raha Hai Dusri Jagah 13 Raaqaat Aur Tisre Maqaam Par 21 Raaqaat Namaz E Tarawee Naqal Kar Raha Hai. Toh Uski Riwayat Gair Maqbul Hoti Hai Kyon Ky Ek Hi Rawi Ke Qaul Me Ikhtlaaf Hai Lehaja Is Sy Koi Hukm Sabit Nahi Ho Sakta.

Lehaja 8 Raaqaat Namaz E Tarawee Ke Sabut Me Yeh Riwyat Paish Karna Gair Sahi Hai.

### **Deobandi Apne Fatwe Ki Zad Me**

Hazrate Muhtram Ghar Ke Chirag Sy Gar Ko Aag Lagane Ki Rudaad Bayan Karne Sy Pehle Bataur E Tamheed Chand Ma'ruzaat Mulhaijah Farmaye.

Ulma E Deobad Ke Liye Pehle Sy Agar Koi Narm Gosa Apke Dil Me Maujood Hai Toh Is Haq Par Kon Topic Ka MuTa'ala Ap Par Qudrati Rad Amal Yeh Hoga Ke Ap Guse Ki Junzlahat Me Use Band Kar Ke Haqai Ek Taraf Rakh Degy, Lekin Agar Ap Bardbaar Mu'amla Faham Aur Sahb Fkar Salim Hai Aur Waqaiat Ki Tah Me Utar Kar Haqaiq Ki Talash Ka Jazba Atdaal Ke Sath Apke Andar Maujood Hai To Ap Yeh Jante Ki Zaroor Koshish Kargy Ulma E Deoband Ek Mulk Gair Muhaz Mang Ki Buniyad Pr Aakhir Kyon Padi.

Behas Wa Munazara Ke Wo Haqeeqi Asbaab Alal Kya Thy Jin Zair Ashar Salha Sal Tk Pure Mulk Me Yeh Masr Ke Garm Rahe.

Yah Najah (Jagda) Do Char Aadmiyon Tak Mehdood Hota To Use Shakshi Ya Khandani Mufadat Ki Aawijash Kah Kar Nazar Andaz Kia Ja Sakta Tha Lekin Ulma E Deoband Ke Khilaf Mazhabio Paikaar Ka Daira Itna Wasih Hai Ke Mulk Hi Nahi Bairan Mulk Ka Bhi Boht Bada Khita Uski Lapet Me Hai Masajid Sy Le Kar Madaris Tak Mazhabi Zindgi Ke Sare Shaibe Is Ikhtlaaf Sy Is Darja Mutashir Hai Ke Dahayat Sy Afaaq Tak Puri Qaum Do Miltoi Me Taqsim Ho Gayi Hai Isliye Is Hum Gair Ikhtlaaf Ko Deoband Aur Bareli Ka Shakhsi Najah Qaraar Dey Kar Is Ke Haqeeqi Maharkat Sy Chasmposhio Nahi Ki Ja Sakti Nihayat Afsos Aur Qalaq Ke Hind O Pak Ke Muslam Maurkhin Sy Yeh Shikwa Hai Ke Unhe Ak Tak Yeh Taufiq Nahi Hui Ke Wo Ghair Jabandari Ke Sath Ulma E Deoband Ke Khila In Mazhabi Bechainiyon Ki Sahi Buniyad Maloom Karte Jo Mulk Wa Berain Mulk Karod Haan Karod Musalmano Ke Darmiyan Nasf Sadi Sy Phaili Hui Hai Aur Jis Ke Natije Me Muslam Mu'ashra Na Khatam Hone Wale Rohani Kurb Aur Zahni Wa Fikri Intshar Ka Shikar Hai Humari Mazlomi Ke Sath Is Sy Bardh Kar Dardnaak Mazak Aur Kaha Ho Sakta Hai Ke Aain Bekhabari Ke Halat Me Humare Aetjaaz Ko Fitna Angrezi Sy Tabeer Kia Halake Apne Ghum Wa Gusa Aur Aone Jazbe Ki Tabaiyon Ka Izhar Har Mazlom Ko Wajeh Haq Hai.

Iti Tamheed Ke Bad Ab Hum Is Mazhabi Najah Ki Puri Tafseel Is Ummid Ke Sath Ahle Ilm Ke Samne Paish Kar Rahe Ahi Ke Wo Is Roshni Me Najah Ke Asal Maharkat Ka Pata Chalayegy Bil Farz Nigaho Par Boz Ho Jab Bhi Yeh Sargasht Sabr Wa Thamal Ky Sath Pardhy Ke Haqeeqat Ka Mutlashi Kisi Giroh Ka Tarafdar Nahi Hota.

Kuch Kam Ek Sadi Sy Sari Dunia Me Deoband Aur Bareli Ke Mazhabi Aawjish Ka Jo Shaur Barpa Hai Aur Jis Ke Nakhush Gawar Asrat Par Las Sy Lekar Stage Tak Puri Tarz Numaya Hai Wo Bila Wajh Nahi Hai Agar Is Haqeeqat Ki Talash Ke Liye Aane Apne Zahan Ka Darwaza Khula Rakha To Zail Me Is Mazhabi Najah Ki Wo Haqeeqat Buniyad Pardhe Jisny Ummat Ko Do Milto Me Taqseem Kar Dia Hai.

Apni Mazhabi Sharshat Ke Aitbar Sy Musalmaan Ka Jo Walihana Taluq Apny Rasool Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Muhtram Zaat Sy Hai Wo Kisi Sy Makhfi Nahi Hai Uska Imaan Apne Rasool Sallallaho Ta'ala Alaihi Wasallam Ki Bargah Me Itna Mau'adab Aur Hasas Hai Ke Rasool Sallallaho Ta'ala Alaihi Wasallam Ki Hurmat Par Zara Si Kharash Bhi Use Bardasat Nahi, Namaus E Risalat Sallallaho Ta'ala Alaihi Wasallam Ke Tahfuz Ke Liye Hindustan Ke Musalmano Ny Har Daur Me Jis Walihan Jazbe Ke Sath Apni Fidakarion Ka Muzahira Kia Hai Wo Tarikh Ka Jana Pehchana Waqiah Hai.

Jab Rasool Sallallaho Ta'ala Alaihi Wasallam Ki Wabsatgi Ka Yeh Rukh Bhi Yad Rakhne Ky Qabil Hai Ke Kis Gustakh Ky Khilaaf Ghum Wa Gusa Aur Nafrat Wa Gazab Ke Izhar Ke Sawal Par Kabhi Yeh Nahi Dekha Nishane Par Kon Hai Bahar Ka Ho Ya Andar Ka Jis Ny Bhi Rasool ALLAH Sallallaho Ta'ala Alaihi Wasallam Ki Shan Me Gustakhana Jasarat Ka Izhar Kia Musalmano Ki Gairat E Imaani Ki Talwar Us Ke Khilaaf Beniyam Ho Gayi.

Ulma E Deoband Ke Khilaf Bhi Humare Ghum Wa Guse Ki Sab Sy Bardi Buniyad Hi Hai Ke In Ke Akabir Ny Apni Baaz Kitabo Me Rasool E Muhtran Sallallaho Ta'ala Alaihi Wasallam

## Haque Par Kaun?

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Ki Shaan E Aqdas Me Sakht Gustakhana Kalmaat Istemaal Kiye Hai.

Qarain Kiram Ap Akabir E Deoband Ke Kufriya Kalimat Unki Ki Kitabo Sy Paish Ki Gaye Aur Phir Rad E Amal Ke Taur Par Unhi Ky Ulma Ke Fatwa Bhi Zikr Kiye Jayegy Lekin Hairat Ki Bat Yeh Hai Ke Aaj Tak Unky Kufriya Kalimat Faqat Chhap Hi Nahi Rahe Balke Unke Musnifeen Ko Wali E Kamil, Bani E Islam, Qasim Ul Uloom Ke Alqaab Sy Bhi Nawaz Jaa Raha Hai.

## Deobandi Apne Fatwo Ki Zad Me

Paigambar Sallallaho Ta'ala Alaihi Wasallam Ke Bare Me Ismail Dehlvi Wahabi Ka Aqeedah

Jaisa Har Qaum Ka Chodri Aur Gao Ka Jimedar So Un Mano Me Har Paigambar Apni Ummat Ka Sardar Hai.  
Taqwiyatul Imaan Safah 54

Ek Aur Jagah Likhty Hai  
Har Makhlug Barda (Yani Nabi Sallallaho Ta'ala Alaihi Wasallam ) Ho Ya Chota (Yani Gair E Nabi) Wo ALLAH Ki Shan Ke Aagey Chamar Sy Bhi Zalil Hai

Taqwiyatul Imaan Safah 14

EK Aur Jagah Likhta Hai  
Aauliyah Ambiyah, Imaam, Imaam Zada Peer Wa Saheed Yani Jitne ALLAH Ke Qareeb Bande Hai Wo Sab Insan Hi Hai Aur Bande Aajiz Aur Humare Bhai Magar Unko ALLAH Ny Bardai Di Wo Barde Bhai Hue  
Taqwiyatul Imaan Safah 87

Majeed Likhta Hai

Yani Insaan Apas Me Sab Bhai Hai Jo Bardah Bujurag Hai  
Wo Barda Bhai So Uski Bade Bhai Si Tazeem Kijiye

Taqwiyatul Imaan Safah 57

Ek Aur Jagah Likhta Hai

Aauliyah Ki Tazeem Insano Ki Si Karni Chaiye Bashar Ki  
Sai Tareef Ho, So Hi Karo, Siwa Un Me Bhi Ikhtsar (Yani Kami)  
Hi Karo.

Taqwiyatul Imaan Safah 59\_61

### **Khaleel Ahmad Ambethi Ka Aqeedah**

Agar Kisi Ny Bojah Nabi Adam Hone Ke Aap (Yani Huzoor Sallallaho Ta'ala Alaihi Wasallam ) Ko Bhai Kaha To Kya Khilaf Nas (Yani Quran Wa Hadees Ke Khilaf) Kah Dia Wo To Khud Nas (Yani Quran Wa Hadees ) Ke Muwafiq Kahta Hai Is Par Taan Karna Quran Wa Hadees Par Taan Hai Aur Uske Khilaf Nas (Yani Quran Wa Hadees) Ke Mukhalifat Hai.

Tashrih : Qairan Kiram Aapne Ismail Dehlvi Aur Khalil Ahmad Ambethi Ky Aqaid Pardhe Unke Nazdeek Paigam Bar Ki Tazeem Wa Tareef Bas Itni Hi Karni Chaiye Jitni Ek Barde Bhai Ki Ki Jati Hai Aur Sath Yeh Ke Jaisa Kisi Gao Ka Chodhri Ya Zameendar Hai Nabi Ka Martaba Bhi Utna Hi Hai Aur Nabi ALLAH Ke Samne Chamar Sy Bhi Zaleel Hota Hai.

Astagfirullah

Ismail Dehlvi Aur Khaleel Ahmad Ambethi Ke Bare Me Ulma E Deoband Ka Mutfiqah Fatwa Bhi Pardhe.

## **Deobandio Ka Mutfiqah Fatwa**

Jo Iska Qail HO Ke Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ko Hum Par Bas Itni Fazilat Hai Jitni Barde Bhai Ko Chote Bhai Par Hoti Hai To Uske Mutliq Humara Aqeedah Hai Ke Wo Daira E Imaan Sy Kharij Hai.

Al Mahnad Safah 32

## **Anwar Shah Kashmeeri Deobandi Ka Fatwa**

Tamaam Ulma Ka Is Bat Par Ijma Hai Ke Nabi E Pak Sallallaho Ta'ala Alaihi Wasallam Ki Gustakhi Tauheen Be Adbi Aur Tanqees Karne Wala Kafir Hai Aur Jo Shakhs Uske Kuffar Wa Ajaab Me Shak Kary Wo Bhi Kafir Hai Kuffr Ke

Gahukm Ka Daromadar Zahir Par Hai Qasad Wa Niyat Qarain Hal Par Nahi.

Ulma Ny Farmaya Ke Ambiyah Alaihissalam Me Jaraat Wa Daleeri Kkuffr Hai Agar Che Tauheen Maqsd Na Bhi Ho

Akafaar Al Mulhdeen Safah 46 ,91

Wazahat Wa Khulasa : Qarain Kiram Aap Ny Ismail Dehlvi Aur Khalil Ahmad Ambethi Ka Aqaid Mulahija Farmaye Jo Nabi Sallallaho Ta'ala Alaihi Wasallam Ki Fazilat Ke Bas Itne Hi Qail Hai Jitni Fazilat Ek Bade Bhai Ko Chote Par Hoti Hai Aur Phir Degar Ulma E Deoband Ny Is Aqeedah Ke Rad E Amal Ky Taur Par Fatwa Sadir Kia.

Hazrat E Mutram Bawajah Bani Adam Hone Ke Huzoor Sallaullaihiwsallam Ko Bada Bhai Kahne Walo Ko Koi Is Tarah Kah De Ke Aey Ulma E Deoband Bawaj Bani Adam Hone Ke

(Yani Adam Alaihissalam ) Ki Aaulad Hone Ke Aitrbaar Sy Firion, Namrud Abu Jahal, Abu Lahab Mirza Qadiyani Wagera Bhi Tumhary Bhai Hue Kyon Ky Wo Bhi Adam Alaihissalam Ki Aaulad Hai Yaqeenan Koi Deobandi Apne Apko Firon Namrud Ka Bhai Kahlwane Ka Soch Bhi Nahi Sakta To Nabi Sallallaho Ta'ala Alaihi Wasallam Ko Apna Bhai Kahna Kyon Kar Durusat Ho Sakta Hai.

### **Ilm E Gaib Ke Bare Me Khaleel Ahmad Ambethi Deobandi Ka Aqeedah**

Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ke Ilm E Gaib Ke Bare Me Khaleel Ahmad Ambethi Apna Aqeeda Bayan Karte Hue Likhta Hai

Al Hasil Gaur Karna Chaiye Ke Shaitan Wa Malk Ul Maut Ka Hal Dekh Kar Ilm E Muhhiyat Zamin Ka Fakhr Aalam (Yani Huzoor Nabi E Kreem Sallallaho Ta'ala Alaihi Wasallam ) Ko Khilaf E Nasus Qatiah Ke Bila Dalil Mahaz Qayas Faasad Sy Sabit Karna Shirk Nahi To Konsa Imaan Ka Hisa Hai.

Shaitan Wa Malk Ul Maut Ko Yeh (Yani Ilm E Gaib Ki) Wus'at (Yani Quran Wa Hadees) Sy Sabit Hui Fakhr E Aalam (Yani Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Wus'at E Ilmi Ki Konsi Nas (Yani Konsa Quran Wa Hadees Sy Sabut) Qataee Hai Jis Sy Tum Nasus Ko Rad Kar Ke Ek Shirk Sabit Karta Hai.

Bahrain Qatiah

Yani Shaitan Wa Malk Ul Maut Ka Ilm E Gaib Quran Wa Hadees Sy Sabit Hai RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ke Ilm E Gaib Ke Bare Me Quran Wa Hadees Me Qat'an Ke Sath Koi Sabut Nahi.



## **Husain Ahmad Tandvi Deobandi Ka Aqeedah**

EK Khas Ilm Ki Wus'at Ap (Yani Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam ) Ko Nahi Di Gayi Aur Iblees Laeen Ko Di Gayi Hai.

Shahaab Saqab Safah 92

Tashrih : Qarain Kiram Ap Ny Ilm E Gaib Ke Bare Me Khaleel Ahmad Ambethvi Aur Husain Ahmad Tandvi Ke Aqaid Fasida Mulahija Farmaye Jin Me Unhone Tasleem Kia Ke Shaitan Wa Malk Ul Maut Ka Ilm E Gaib RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ke Ilm E Gaib Sy Jayda Hai. Aur Sath Yeh Dawa Bhi Kia Ke Shaitan Ka Ilm E Gaib Quran Wa Hadees Sy Sabit Hai. Jab Ke RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ke Ilm E Gaib Par Qa'tan Ke Sath Koi Sabut Maujood Nahi.

Ab Unke Aqaid Batila Ka Jawab Agar Hum Degy To Shayad Humari Bat Ko Shidat Pasndi Ya Deobandio Ke Khilaf Bugz Wa Anad Samj Kar Sirf Nazar Ka Muzahira Karte Hue Haqeeqat Sy Muh Mordh Lia Jaye Lehaja Is Ka Jawab Unhi Ke Akabirin Ke Jubani Sune.

## **Murtaza Hasan Darbangi Deobandi Ka Fatwa**

Jo Koi RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ki Tanqees Shan Kar Ke Ilm Sy Ilm E Shaitan Laeen Ko Jayda Kahe Ya Aap Sallallaho Ta'ala Alaihi Wasallam Ke Ilm Ke Barabar Kahe Wo Kafir Hai, Murtad Hai Maloon Hai Jahnumi Hai Fakhr Aalam Sallaualalihiwsallam Aalim Ul Khalq (Makhluq Me Sy Jayda Ilm Rakhne Wale) Hai Jayda Ke Kya

Haque Par Kaun?

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Mani Aap Sallallaho Ta'ala Alaihi Wasallam Ke Ilm Ke Barbar Bhi Koi Nahi Ho Sakta.

Ash'dad Al'ajab Safah 14

### **Rasheed Ahmad Gangohi Deobandi Ka Fatwa**

Main Aur Mere Ustad Eise Shakhs Ko Kafir Murtad Wa Maloon Jante Hai Jo Shaitan Kya Kisi Makhluq Ko Bhi Janab E Sarwar E Aalam Sallallaho Ta'ala Alaihi Wasallam Sy Ilm Me Jayda Kahe.

Qatah Alotan Safah 7 , Al Shama Alisan Al Khasam Safah 6

### **Ulma E Deoband Ka Mutfiqah Fatwa**

Humara Yaqeen Hai Ke Jo Shakhs Yeh Kahe Ke Fulah Shakhs Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Sy Alim (Jayda Ilm Rakhne Wala) Hai Wo Kafir Hai Aur Humare Hazrat Us Shakhs Ky Kafir Hone Ka Fatwa De Chuke Hai Jo Yun Kahe Ke Shaitan Maloom Ka Ilm Nabi Alaihissalam Sy Jayda Hai.

Al Mahnd Safah 25

### **Ilm E Gaib Ke Bare Me Rasheed Ahmad Gangoi Ka Aqeedah**

Rasheed Ahmad Gangoi, Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ke Ilm E Gaib Ke Inkar Karte Hue Likhta Hai

## Haque Par Kaun?

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"Aur Yeh Aqeedah Rakhna Ke Aap Sallallaho Ta'ala Alaihi Wasallam Ko Ilm E Gaib Tha, Shareeh Shirk Hai"

Fatwa E Rasheediya

Ek Aur Jagah Likhta Hai

Ilm E Gaib Khasa Haq Ta'ala Ka Hai Is Lafz Ka Kisi Taaweel Sy Dusre Par Itlaaq Karna Abhaam Shirk Sy Khali Nahi (Yani Ilme Gaib Ka Lafaz Chahe Kisi Bhi Tawaeel Sy Ho Gairulah Ke Liye Bolna Shirk Hai)

Fatwa E Rashediyah Jild 3

## Ilm E Gaib Ke Bare Me Ismail Dehlvi Ka Aqeedah

Gaib Ki Baat ALLAH Hi Janta Hai RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ko Kya Khabar.

Taqwiyatul Imaan

Kisi Ambiyah Wa Auliyah Wa Shaeedo Ke Janaab Hargiz Yeh Aqeedah Na Rakhe Ke Wo Gaib Ki Bat Jante Hai Balke Hazrat Paigambar Sallallaho Ta'ala Alaihi Wasallam Ke Bhi Janab Me Yeh Aqeedah Rakhe Aur Na Unki Tareef Me Esi Bat Kahe.

Taqwiyatul Imaan

Tashrih

:  
Qairan Kiram Ilm E Gaib Mustafa Sallallaho Ta'ala Alaihi Wasallam Ke Adam Sabit Aur Aap Sallallaho Ta'ala Alaihi Wasallam Ke Ilm Gaib Ka Iqrar Karne Wale Akbireen Deoband Ke Fatwa Bhi Pardhe.

## **Hajji Imdadullah Muhajjir Makki**

Log Kahte Hai Ke Ilm E Gaib Ambiyah Wa Aauliyah Ko Nahi Hota Me Kahta Ho Ke Ahle Haq Jis Taraf Nazar Karte Hai Dariyafat Wa Idrak Gaibiyaat Ka Inko Hota Hai (Yani Ambiyah Wa Aauliyah Jis Taraf Nigah Karte Hai Gaibo Ko Jan Lete Hai)

Imdadul Mustaaq, Shama Imdadiyah

## **Shabeer Ahmad Usmani Deobandi Ka Fatwa**

Yeh Paigambar E Islaaam Har Qism Ke Gaibo Ki Khabar Dete Hai, Mazi Sy Mutlaq Ho Yah Musaqbil Sy Yah ALLAH Ke Isma Wa Shifaat Sy Yah Ahkaam E Shariyah Sy Ya Mazaahib Ki Haqeeqat Wa Bultaan Sy Yah Jannat Wa Dozakh Ke Ahwal Sy Ya Waqiat Bad Ul Maut Sy Aur Unki Cheezo Ke Batlaane Me (RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam ) Zara Bakhal Nahi Karte.

Hasiyah Quraan

Ek Aur Jagah Likhta Hai

Wo ALLAH Apne Rasoolo Ka Intkhaab Karke Jis Qadr Gaib Ki Yaqeeni Itlah Nahi Di Jati Ambiyah Alaihissalam Ko Di Jati Hai.

Hasiyah Quraan

## **Murtaza Hasan Dar Bhangi Ka Fatwa**

Hifz Ul Imaam Me Os Amar Ko Tasleem Kia Gya Hai Ke Sarkaar Do Alam Sallallaho Ta'ala Alaihi Wasallam Ko Ilm E Gaib Ba Ata E Illahi Hasil Hua.

Tauji Ul Bayaan

### **Muhtam Madrasah Deobnad Ka Qari Muhammad Tabeeb Ka Fatwa**

Khulasa Yeh Ke Jaise Ilm E Gaib ALLAH Ki Zaat Ke Sath Makhsus Hai Jis Me Koi Gairullah Shareek Nahi Ese Hi ALLAH Ki Janib Sy Gaib Par Mutlah Hona Rasoolo Ke Sath Makhsus Hai Jis Me Koi Gairullah Shareek Nahi ALLAH Ta'ala Ny Farmaya Hum Ny Rasool Ko Gaib Par MuTa'ala Kar Dia Hai.

Ilm E Gaib Safah 34

### **Qasim Nanuthavi Aur Ahsan Geelani Ka Fatwa**

Quraa Majeed Me Ek Sy Jayda Jagah Farmaya Gya Hai Ke "Al Giab" Ka Ilm E Haq Ta'ala Ke Siwa Aur Kisi Ko Nahi Hai Lekin Isi Ke Sath Quran Hi Me Hai Ke Apne Rasoolo Me Sy Jise Chahta Hai ALLAH Ta'ala Gaib Sy Mutlah Farma Deta Hai Ab Sawal Yahi Hai Ke Gairullah Ko Gaib Ka Ilm Jo Ata Hota Hai Us Par Bhi Ilm E Gaib Ka Itlaaq Ho Sakta Hai Ya Nahi Hazrat Walah (Yani Bani E Deoband Qasim Nanuthavi) Ny Iqram Farmaya (Yani Likha Hai) Ke Pas Gairullah Ki Taraf Ilm E Gaib Ko Mansub Krne Ka Yeh Matlab Koi Nahi Samjta Ke Baaljaaz Gaib Ka Ilm Unko Hasil Hai Balke Yahi Samjte Hai Ke Gaib Ke Is Ilm Sy Haq Ta'ala Ny Unko Sarfraaz Kia Hai.

Sawakh E Qasmi Safah 58

### **Ilm E Gaib Ke Bare Me Ashraf Ali Thanvi Ka Aqeeda**

Ilm E Mustafa Sallallaho Ta'ala Alaihi Wasallam Ke Bare Me Ashraf Ali Thanvi Yun Raqamtaraz Hai Ke "Phir Yeh Ke Aap Ki Zaat Mudasa Par Ilm E Gaib Ka Hum Kia Jana Agar

## Haque Par Kaun?

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Baqaul E Zaid Sahi Ho To Dariyafat Talab Amar Yeh Hai Ke Is Gaib Sy Murad Baaz Gaib Hai Ya Qul Qaib Agar Baaz Uloom E Gaibiyah Murad Hai To Is Me Huzoor SallauALLAHiwsalam Ki Hi Kyab Takhsees (Yani Khususiyat) Hai Esa Ilm Gaib Toh Zaid Wa Amar Wa Balke Har Sabhi (Yani Bacha) Wa Majnu (Yani Pagal) Balke Jamih Haiwanat Wa Bahaam (Yani Tamaan Janwaro Aur Chopayo) Ke Liye Bhi Hasil Hai.

Hifz Ul Imaan Safah 7

Tashrih : Hazrat E Girami Ashraf Ali Thanvi Ny Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Ilm E Giab Ko Zaid Wa Amar Wa Bache, Haiwaanat Ke Sath Tashbih Dete Hue Aap Ke Ilm E Giab Ko Janwaro Bacho Ke Ilm E Giab Ke Barabar Tasleem Kia Ab Ashraf Ali Thanvi Ke Is Aqeedah Par Deobandio Ke Paishwa Ka Rad E Amal Bhi Mulahija Farmaye

## Ulma E Deoband Ka Fatwa

Jo Shakhs Nabi Alaihissalam Ke Ilm Ko Zaid Wa Bakar Wa Baham Wa Mujaneen Ke Ilm E Barabar Samje Ya Kahe Wo Qat'an Kafir Hai

Al Mahnad Safah 30

## Murtaza Hasan Darbangi Ka Fatwa

Jo Koi Ap Sallallaho Ta'ala Alaihi Wasallam Ke Ilm Ke Barbar Jaisawa Mujahinin Wa Bahaam Ko Kahe Wo Kafir Hai Murtad Hai Maloon Hai Jahannumi Hai.

Al Shad Ul'jaab Safah 41

## Haque Par Kaun?

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Taqwiyyatul Imaan Ke Bare Me Rasheed Ahmad Gangoi  
Ka Nazriyah

Kisi Ny Rasheed Ahmad Gaingoi Sy Ismail Deohvli Ki  
Kitab Taqwiyyatul Imaan Ki Bare Me Sawal Kia

Sawal : Kitab Ul Imaan Kaisi Kitab Hai Is Ko Acha  
Samjna Aur Iska Dars Karna Is Par Amal Karna Kaisa Hai ?

Jawab Kitab Taqwiyyatul Imaan Nihayat Umada Aur Sachi  
Kitab Aur Maujood Quwat Wa Islah Imaan Ki Hai Aur Quraan  
Wa Hadees Ka Matlab Pura Is Me Hai Iska Mulaf Ek Maqbul  
Banda Tha.

Fatwa E Raseediyah Safah 224 Matbuah Rahmaniyyah  
Maktbiyyah

**Taqwiyyatul Imaan Ke Bare Me Ashraf Ali Thanvi Ka  
Nazriyah**

(Ismail Dehlvi Ki Kitab) Taqwiyyatul Imaan Me Baaz  
Alfaaz Jo Shakht Waqeh Ho Gaye Hai Beshaq Be Adabi Aur  
Gustakhi Hai Taqwiyyatul Imaan Ke Un Alfaaz Ko Ismtemaal B  
Na Kia Jayega.

Fatwa E Imdariyyah

Tashreeh :

Qarain Kiraam Dekha Apne Deobandio Ki Dogli Policy.  
EK Paishwa Taqwiyyatul Imaan Ko Umada Sachi Aur  
Imaan Ki Taqwiyyat Wa Islah Ki Deegry De Raha Hai Aur Uske

## Haque Par Kaun?

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Musnif (Ismail Dehlvi) Ki Azmat Wa Shaan Ke Gun Gate Hue Us Maqbulyat Ki Sanad Sy Nawaz Raha Hai Jab Ke Dusr Paishwa Is Kitab Ke Alfaaz Ko Beadabi Wa Gustakhi Par Mushtmil Hone Ka Fatwa Sadir Karne Ke Sath Sath Uske Istmaal Na Karne Ki Talqeen Kar Raha Hai Lekin Uske Bawajood Aaj Tak Yeh Kitab Musalsal Chhap Rahi Hai Aur Uski Ibaarat Abi Tak Us Me Darz Hai.

Urs Wa Milaad Ke Bare Me Rashid Ahmad Gangoi Ka Aqeedah

Rasheed Ahmad Gangoi SY Kisi Ny Sawal Kia

Sawaal : Jis Urs Me Huruf E Quran Shareef Parda Jaye Aur Taqseem E Shirani Ho Us Me Shareek Hona Jaiz Hai Ya Nahi ?

Jawaab

Kisi Urs Aur Maulood Shareef Me Shareek Hona Durusat Nahi Aur Koi Sa Urs Maulood Durusat Nahi.

Fatwa E Rashidiyah Jild 3 Safah 94

Ek Aur Jagah Likhta Hai

Saum, Daum, Charhum Jumla Rasoom Hindu (Hindiyo)(Ki Hai.

Dfatwa E Rashidiyah Safah 99 Jild 1

Majeed Likhta Hai

In'aaqad Majlis Maulood Har Hal Na Jaiz Hai

Fatwa E Rashidiyah Safah 150



Waza'at Rasheed Ahmad Gangoi Ke Nazdeek Mehfil E Milad Un Nabi Sallallaho Ta'ala Alaihi Wasallam Ya Kisi Bujurag Ka Urs Wagera Maanna Durusat Nahi Kisi Mehfil E Milad Wagera Me Shareek Ho Na Jaiz Hai Aur Faqat Isi Par Hi Iktfa Nahi Kia Balke Yaha Tak Keh Dia Ke Is Qism Ki Rasmu'at Hindio Ki Hai

Hazrat E Muhtram Aaye Ab Deegar Ulma E Deoband Sy Istafsar Karte Hai Ke Wo Is Bare Me Kya Kahte Hai

### **Hajji Imdadullah Muhajjir Makki Ka Fatwa**

Humare Ulma Milad Shareef Me Boht Tanaza (Jagra) Karte Hai Tahum Ulma Jawaz Ki Taraf Bhi Gaye Hai Jab Sawat Jawaz Maujood Hai Phir Kyon Esa Tashdud Karte Hai.

Shama Imdadiyah  
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Majeed Likhte Hai  
Aur Mushrab Faqeer Ka Yeh Hai Ke Mehfil Maulood Me Shareek Hota Hoon Balke Zariyah Barkaat Samj Kar Har Sal Munqid Karta Ho Aur Qayam Me Lutf Wa Lazzat Pata Ho'

Faisla Hafta Masla Safah 5

Deobandi Ka Fatwa

Mere Ustad E Kiram Ka Aur Mera Aqeedah Maulood Sharif Ke Baab Me Qadim Sy Yahi Hai Aur Yahi Tha Ke In'aaqad Majlis Milad Shareef Bashartaik Munqiraat Sy Khali Ho Jaise Gana Bajana Aur Kashrat Sy Roshni Behuda Na Ho

Balke Riwayat Sahih Ke Mutabiq Zikr Maujizaat Aur Zikr Wiladat Hazrat Muhammad Sallallaho Ta'ala Alaihi Wasallam Ki Jaye Aur Bad Uske Agat Ta'am Pukhta Shirani Taqseem Ki Jaye Is Me Koi Harj Nahi Bale Is Zamana Me Jo Har Taraf Sy Padriyon Ka Shaur Aur Bazaro Me Hazrat Sallallaho Ta'ala Alaihi Wasallam Aur Unke Deen Ki Mazmat Karte Hai Aur Dusri Taraf Sy Aar Yeh Log Jo Khuda Unko Hidayat Karey Padriyon Ki Tarah Unsy Jayda Shor Machate Hai Esi Mehfil Ka In'aqad Un Sharait Ke Sath Jo Maine Upar Kiye Is Waqt Farz E Kifaya Hai Musalmaan Bhaio Ko Bataur E Nasiyat Kahta Ho Ke Isi Majlis Karne Sy Na Kary Aur Aqwal Bheja Ki Taraf Jo Ta'sab Sy Karte Hai Hargiz Na Ilffaate Karte Aur Ma'in Yaum Me Agar Yeh Aqeeda Na Ho Ke Is Din Ke Siwa Aur Din Jaiz Nahi To Kuch Harz Nai Aur Jo Jawaz Is Ka Bakhubi Sabit Hai Aur Qayam Waqt Zikr E Milad Ke 600 Bars Zamoor Ulma E Salehin Mutkalmin Aur Sufiyahn Aur Ulma E Mohdeesin Ny Aiz Rakha Hai.

Anwar e Satiah Safah 294

Tashrih : Qarain Kiram Ap Ny Wilaadat E Mustafa Sallallaho Ta'ala Alaihi Wasallam Aur Bujurgaan E Deen Ka Urs Manany Ke Bare Me Rasheed Ahmad Gangoi Ka Aqaid Pardhy Jis Me Us Ny Wiladat Faqat Na Jaiz Hii Nahi Bataya Balke Use Hinduo Ki Rasm Ke Sath Tasbih Di Jab Ke Unke Akaabirin Ny Wiladat E Mustafa Sallallaho Ta'ala Alaihi Wasallam Ki Faqt Talqeen Hi Nahi Balke Use Farz Kifaya Ka Darja Dia Afsos Hai Ke Gongoi Sahab Ny Wilaadat Pak Ke Adam Jawaz Ka Fatwa Sadir Karne Sy Pehle Yeh Bhi Na Socha Ke Unky Apne Akaabirin Jisan E Wiladat Ke Jawaz Ke Qail Hai Aur Khud Bhi Maulood Pak Manate Rahe.

Ab Agar Baqaul E Gangoi Hi Sahab Yeh Hindo Ki Rasm Hai To Phir Deobandio Ke Peer O Murshid Hajji Imdaddullah

## Haque Par Kaun?

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Muhajjir Makki Aur Rahimahullahu Ta'ala Muhajjir Makki Wa Deegar Ulma E Deoband Ke Bare Me Apka Kya Khayal Hai Kahi Ap Is Bat Ka Misdaaq Nahi Ban Gaye.

*"Ghar Ko Aag Lagi Ghar Ke Chiraag Sy"*

Jashan E Wiladat Ke Bare Me Khaleel Ahmad Ambethi Ka Aqeedah

Yeh Har Roza Aada Wiladat Ka Mishl Hinod (Hinduo) Ke Saang Kanaiyah Wiladat Ka Har Sal Karte Hai.

(Yani Huzoor Sallallaho Ta'ala Alaihi Wasallam Ky Wiladat Mubaaraka Ka Din Har Sal Manana Hindo Ke Saang Kanaiya Ka Din Manane Ki Mishal Hai Kyonky Wo Bhi Har Sal Yeh Din Manate Hai)

Bbaraheen Qatah Safah 148

Wazahat : Hazraat E Muhtram Apne Jashn E Wiladat Ke Bare Me Ahmad Ambethi Ke Mafuzaat Pardhe Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Jashn E Wiladat Ke Bare Me Baaz Anad Ka Lada Kitna Shadeed Tha Ke Jab Phata To Na Apno Ko Dekha Aur Na Paraye Ambethi Ny Hasad Ki Inteha Dekhe Ke Maulood E Musatafa Sallallaho Ta'ala Alaihi Wasallam Ko Yahodio Ke Saang Kanaiyah Ke Din Manane Ke Sath Tasbi De Dali Ambethi Agar Hum Tumhare Bare Me Kuch Kahe To Shayah Shikayat Hogi Apne Ulma Ke Malfuzat Bhi Sun Le.

## Milad Ky Bare Me Ulma E Deoband Ka Fatwa

Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam Ke Wiladat Mubarak Ko Hinduo Ke Fahal Ke Sath Tashbih

## Haque Par Kaun?

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Dene Wale Ke Bare Me Ulma E Deoband Likhte Hai (RasoolALLAH Sallalloho Ta'ala Alaihi Wasallam Ky) Zikr E Wiladat Shareefa Ko Fahal E Kufaar Ke Mushaba Kahne Wala Musalmaan Nahi

AL Mahnad Safah 30,33

## Istimadad Ke Bare Me Ismail Dehlvi Ka Fatwa

Jo Koi Kisi Ka Nam Uthhate Bethhaty Lia Kary Aur Dur O Nazdeek Sy Pukar Kary Aur Bala Ky Muqable Me Uski Duhai Dewy Aur Dushman Par Iska Naam Le Kar Humla Kary Aur Uske Naam Ka Khatam Pardhe Ya Shagal Kary Ya Uski Surat Ka Khayaal Bandhe Ke Jo Khayal Wa Waham Mere Dil Me Guzarta Hai Wo Sab Sy Waqif Hai Siwa In Bato Sy Mushrik Ho Jata Hai Khawa Yeh Aqeedah Ambiyah Wa Aauliyah Sy Rakhe Khawa Peer O Shaheed Sy Khawa Imaam Zada Sy Khawa Bhoot Wa Pari Sy Khawa Yun Samje Ke Yeh Bat Unko Apni Zaat Sy Hai Khawa ALLAH Ke Dene Sy Garz Is Aqeede Sy Har Tarah Shirk Sabit Hota Hai.

Taqwiyatyl Imaan Safah 9

Tasrih :

Hazrat E Mohtram Ismail Dehlvi Ke Nazdeek Gairullah Ko Dur O Nazdeek Sy Pukaarna Aur Dauran E Jung Nida Karna Wagera Shirk Hai.

Ab Aaye Ulma E Deoband Sy Is Aqeedah Ke Bare Me Sawal Karte Hai Ke Aa'ya Nida E Gairullah Ke Bare Me Wo Kya Kahte Hai

### **Hajii Imdadullah Muhajjir Makki Ki Nida**

RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Ki  
Bargah Me Fariyad Karte Hue Hajji Sahab Likhty Hai.

Aey Rasool Sallallaho Ta'ala Alaihi Wasallam Kibriya  
Fariyad Hai

*Ya Muhammad Mustafa Fariyad Hai*

*Shakht Mushkil Me Phansa Ho Aajkal*

*Aey Mere Mushkil Kusha Fariyad Hai*

*Qaid Ghum SY Ab Hcorda Dijiye Mujhe*

*Ya Sha Har Do Sara Fariyad Hai.*

Kalyaat E Imdadiyah Safah 98

### **Qasim Nanuthavi Ki Nida**

*Madad Kar Aey Karam Ahmadi Tere Siwa*

*Nahi Hai Qasim Bekas Ka Koi Hamikaar*

*Magar Karu Ruh Ul Quds Meri Madadgari*

*Toh Uski Madah Me Main Bhi Karo Raqm Ashaar*

*Jo Jibrail Madad Par Ho Fakr Ki Mere*

*To Agey Bardh Ke Kaho Ke Jahan Ke Sardar*

*Bajuz Khudai Nahi Chuta Tujh Sy Koi Kamaal*

*Bagair Bandgi Kya Hai Lage Jo Tujh Ko Aar*

Majeed Likhta Hai

*Karodo Jurmo Ke Aagy Yeh Naam Ka Islam*

*Karega "Ya Nabi" Kya Mere Pey Pukaar*

*Yeh Sun Ke Aap Shafih Gunahgaar Hai*

*Kiye Hai Maine Ikhte Gunah Ke Ambaar*

*Jo Tu Hi Hum Ko Na Puche To Kon Puchega*

*Banega Kon Humara Tere Siwa Ghamkhawaar*

Qasida Qasmi Safah 5,6,7

Ashraf Ali Thanvi Ki Nida

Yaha Me Tarjiuma Llikh Rha Hon

Aey Bando Ke Shafa'at Farmane Wale Meri Dastgeeri  
Farmaye Aap Hi Mere Har Mushkil Me Aakhri Ummid Hai Aap  
Ke Siwa Mera Koi Malja (Panah) Nahi Mere Sardar Mere Maula  
Meri Fariyad Sune Mujhe Zarr Ny Gera Hua Hai

Yaa RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam  
Me Ho Aur Ap Ka Dar Hai Gum Ke Badal Mujhe Kahi Gair Na  
Le Aey Kassh Me Taiba Ki Khak Ho Jata Aur Apki Nahal Bhosi  
Mere Liye Kafi Hoti.

Nasha Lateeb Safah 164

Tashrih : Ulma E Deoband Ke Aqaid Sy Sabit Hua Ke  
Noda E Gairullah Jaiz Musthasan Hai Aur Mo'atbar Ulma E  
Deoband Ne Huzoor Nabi Kareem Sallallaho Ta'ala Alaihi  
Wasallam Ko Nida Bhi Ki Aur Ap Sallallaho Ta'ala Alaihi  
Wasallam Sy Madad Bhi Chahi Jabke Ismail Dehlvi Ky Fatwe  
Kme Nida E Gairullah Ko Shirk Aur Nida Karne Wale Ko  
Mushrik Kaha Gya Hai Ab Ya To Ismail Dehlvi Ke Fatwe Ki Ru  
Sy Ulma E Deoband Mushrik Hue Ya Phir Ismail Dehlvi.

### **Taazim Gairullah Ke Bare Me Ismail Dehlvi Ka Aqeeda**

Kisi Peer Paigambar Ko Ya Kisi Sachi Qabar Ko Ya Kisi  
Ke Thaan Ko Ya Kisi Ke Chila Ko Kisi Ko Kisi Ke Makaan Ko  
Ya Kisi Ke Tabruk Ko Ya Nishan Ko Ya Hath Band Kar Kardhe  
Hue Ya Ese Makano Ma Dur Dur Sy Qasad Kar Ke Jao Ya Waha  
Roshni Kary Gilaf Dale Chaadar Chardaoye Khusat Hote Waqt  
Ulte Pao Chale Unki Qabar Ko Bosa De Hath Bandh Kar Iltija  
Kare Murad Mange Waha Ke Gardo Paish Ke Jungal Ka Adab  
Kary Aur Isi Qisam Ki Batein Kary So Is Par Shirk Sabit Hota  
Hai.

Taqwiyatul Imaan Safa 108

Tashrih : Hazrat E Muhtram Ismail Dehlvi Kay Aqeeda  
Ke Mutabiq Kisi Bujurag Ke Mazar Par Adab Sy Khada Hona  
Ya Uske Kisi Tabruk Ko Bosa Dena Ya Kisi Nabi Ya Wali Ky  
Mazar Ki Jiyarat Ke Liye Safar Karna Ya Bujurag Ke Maqam

## Haque Par Kaun?

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Aur Tabruk Ki Tazim Wa Adab Karna Sab Shirk Hai Aur Esa Fa'al Karne Wala Mushrik Hai Aaye Is Bonge Aqeede Ke Bad Deegar Ulma E Deoband Ke Tasurat Sama'at Farmaye Aur Phir Akhir Me Ismail Dehlvi Aur Akabirin Deoband Ke Fatwa Ka Khud Muwajana Karke Natija Murtab Kar Lijiyege.

## **Taazim E Gairullah Ke Bare Me Rasheed Ahmad Gangoi Deobandi Ka Aqeedah**

Gangoi Y Kaha Ke Jab Me Ibteda E Gangoi Ki Khanqa Me Aakar Muqem Hua To Khanqah Me Bhul Wa Baraz Na Karta Tha Balke Bahar Jungale Jata Ke Shaikh (Yani Gangoi Sahab Ke Peer Wa Murshid) Ki Jaga Hai Hata Ke Letane Ur Jute Pehan Kar Chalne Phirne Ki Himmat Na Hoti Thi.

Aapbiti 920

Arwa E Shalsha Safah 264

## **Tazeem Gairullah Ke Bare Me Muhammad Zikriya Deobandi Ka Aqeedah**

Maulana Muhammad Zakriyah Husain Ahmad Madni Aur Abdul Qadir Raipuri Sy Mohbbat Wa Aqidat Ka Izhar Karte Hue Likhta Hai

"Main (Yani Muhammad Zakriya) Ny Arz Kia Ke Hazrat Aap Dono Ki Jutiyo Ki Khak Apne Sar Par Dalna Bais E NaZaat Aur Fakhar Aur Maujab Izzat Samjta Ho.

Aapbiti Safah 389

Ek Aur Jagah Yusuf Deobandi Ki Qabar Ki Miti Ko Bais E Barkat Taslim Karte Hue Likhta Hai



"Ek Maratba Humare Nanuta Me Jarda Bukhar Ki Kashrat Hui So Jo Shakhs Mualana Ki Qabar Ki Miti Le Ja Kar Bandh Lena Use Hi Aram Ho Jata"

Aap Biti Safah 982

Rwa E Shalsha Safah 295

### **Tazim E Gairullah Ke Bare Me Ashraf Ali Thanvi Ka Aqeedah**

Khana Kabba Ke Gilaf Sy Asool E Barkat Ky Bare Me Ashraf Ali Thanvi Likhta Hai

"Gilaf E Kabba Zaad Hanllah Tanweer Ke Tabruk Hone Aur Uski Taqbeel Tabruk (Yani Asool E Barkat Ke Liyee Bosha Dene ) Ke Jawazz Me To Koi Kalam Nahi.

Agar Bosha Dene Me Sirf Isi Qadr Atqaad Ho Aur Kisi Ko Ijja Bhi Na Ho Kuch Mazaiqa Nahi Maujood Sawab Wa Barkat Hai.

Fatwa E Imdadiya Safha 75

Tashrih : Qarain Hazrat Apne Ismail Dehlvi Ka Fatwa Mulahija Farmaya Jis Me Inhone Kisi Peer Paigmabar Ki Qabar Ya Uske Makaan Ya Thaan Wa Chadar Wagera Ki Tazim Wa Tauqih Ya Us Sy Tabruk Hasil Karnbe Ka Qasad Warda Kia Use Shirk Ki Digree Sy Nawaza Aur Phir Akabirin Deoband Ke Aqaid Bhi Pardhe Jinhone Apne Peero Ke Makaan Aur Unki Qabaro Ki Miti Aur Gilaf E Kabba Ko Bais E Barkat Aur Marz Sy Nizzat Ka Zariya Taslim Kia Ab Un Dono Ky Aqaid Wa Fatwa Sy Har Shakhs Nihayat Asani Ke Sath Natija Murtab Kar Sakta Hai Lehaja Is Natija Ko Ap Hazrat Ki Sawab Wahid Par Chordta Ho Faisala Karle.

Ikhtiyaar E Mustafa Sallallaho Ta'ala Alaihi Wasallam  
Ke Bare Me Ismail Dehlvi Wahabi Ka Aqeeda

Akhsar Lo Peer Ko Aur Paigambar Ko Aur Imaamo Ko  
Aur Shaheedo Ko Aur Farisato Ko Aur Pariyo Ko Mushkil Ke  
Waqf Pukarte Hai Aur Un Sy Murad Mangte Hai Aur Un Ki  
Mante Mante Hai Hajjat Burai Ke Liye Unki Nazar O Niyaz  
Karte Hai So Wo Shirk Me Girftaar Hai Tamaam Zameen Wa  
Asaman Me Koi Kisi Ka Esa Sifarishi Nahi Hai Ke Usko Many  
Aur Usko Pukare To Kuch Faida Ya Nuqsan Pohche ALLAH Ny  
Kisi Ko Aalam Me Tashraf Karne Ki Qudrat Nahi Di Aur Koi  
Kisi Ki Himayat Nahi Kar Sakta Magar Yah Pukarna Aur Mante  
Manani Aur Nazar O Niyaz Karni Aur Un Ko Apna Wakeel Aur  
Sifarishi Samjana Yah Un (Mushrikin E Arab) Ka Kuffar Wa  
Shirk Tha So Jo Koi Kisi Sy Yah Mamla Kar Goh Usko ALLAH  
Ka Banda Wa Makhluq Hi Samje So Abu Jahal Aur Wo Shirk  
Me Barabar Hai Aur Us Bat Me Aauliya Wa Ambiyah Me Aur  
Jin Wa Shaitan Me Aur Bhut Wa Pari Me Kuch Farq Nahi Yani  
Jis Sy Koi Yah Mamla Kar Lega Wo Mushrik Ho Jayega Khawa  
Ambiyah Wa Aauliya Sy Kar Khawa Peeero Saheedo Sy Khawa  
Bhut Wa Pari Sy Yani ALLAH Sy Jabr Dost Kiye Hote Hue Ese  
Aajizo (Yani Ambiyah Wa Aauliya) Ko Pukarna Ke Kuch Faida  
Aur Nuqsan Nahi Pohcha Sakte Mehze Be Insaafi Hai Ke Ese  
Barde Shakhs (Yani ALLAH) Ka Martaba Ese Nakary (Yani  
Ambiya Wa Aauliya) Logo Ko Sabit Kije

Taqwiyyatul Imaan Safah 5,7,8,29

Ek Aur Jaga Likhta Hai

Rasool Ke Janane Sy Kuch Nahi Hota

Taqwiyyatul Imaan Safah 56

## **Gulaam Khan Deobandi Ka Aqeeda**

Koi Kisi Ke Liye Hajat Aur Mushkil Kusha Wa Dastgir  
Kis Tarah Ho Sakta Hai Ese Aqaid Wale Logo Pake Kafir Hai  
Inka Koi Nikah Nahi Ese Aqaid Batila Par MuTa'ala Ho Kar Jo  
Unhe Kafir O Mushrik Na Kahe Wo Bhi Waisa Hi Kafir Hai.

Jawahir Ul Quran Safah 147

Tashrih : Qarain Kiram Ismail Dehlvi Aur Gulam Khan  
Ke Aqaid Apne Mulahija Farmaye Jin Me Gairullah Sy Madad  
Talab Karne Ya Gair E Khuda Ko Mushkil Khusha Manane Ko  
Kufr Wa Shirk Kaha Gya Aur Madad Talab Karne Wale Ko  
Kafir Aur Mushrik Sabit Kia Hai Gairullah Sy Madad Talab  
Karne Aur Us Ko Mushkil Khusha Manane Ke Bare Me Digar  
Ulma E Deoband Ke Fatwezat Mulahija Kare,

## **Ahraf Ali Thanvi Deobandi Ka Fatwa**

Jo Isti'anat Wa Istmadad (Madad Talab Karna) Bil  
Makhlul (Makhlul Ke Sath) Baqaida Ilm Wa Quadrat Mustaq  
Mustamad Muh Ho (Yani Makhlul Ko Mustqal Zat Samj Kar  
Madad Talab Karna) Shirk Hai Aur Jo Baqaida Ilm Wa Quadrat  
Gair Mustqal Ho Aur Wo Ilm Wa Quadrat Kisi Dalil Sy Sabit Ho  
(Yani Kisi Makhlul Ko Gair Mustqalzati Samj Karna Madad  
Talab Karna) Jaiz Hai Khawa Wo Mustamad Muh (Jis Sy Madad  
Talab Ki Jaye) Haee (Yani Zinda) Ho Ya Mayyat

Fatwa Imadadiyah Safah 99 Safah 4

## **Istmtada Ke Bare Shabir Ahmad Usmani Ka Fatwa**

Haan Agar Kisi Maqbul Banda Ko Mehaj Wasta E Rahmat  
E ILLAHI Aur Gair Mustqil Samj Kar Ist'anat Zahri Us Sy Kare

## Haque Par Kaun?

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To Yeh Jaiz Hai Ky Yeh Ist'aanat Dar Haqeeqat Haq Ta'ala Sy  
Hi Ist'anaat Hai.

Hasiyah Quran

## Deobabandio Ke Paishwa Hajji Imadadullah Ka Fatwa

Hajji Imdadullah Muhajjir Makki Apne Peer O Murshid  
Maulna Noor Muhammad Sahab Ki Wafat Ke Bad Un Sy Madad  
Talab Karte Hue Likhte Hai

*Tum Ho Aey Noor E Muhammad Khaas Mehboob E Khuda  
Hind Me Ho Naib Hazrat Mustafa*

*Tum Madadgaar Ho Imadaad Ko Phir Khauf Kya*

*Ishaq Ki Parsan Ki Batein Kaanpte Hai Dasto Wapa*

*Aey Shai Noor Muhammad Waqt Hai Imadad Ka*

*Aasara Dunia Me Hai Azbas Tumhari Zaat Ka*

Shamaul Imadadiyah

## Muhammad Qasim Nanothvi Deobandi Ka Aqeedah

*Madad Kar Aey Karam Ahmadi Ke Tere Siwa  
Nahi Hai Qasim Bekas Ka Koi Hamikar*

*Magar Ruh Ul Quds Meri Madadgari To Uski Madad Me Bhi  
Karo Raqam Ash'aar*

Qasida E Qadmi Safah 5

Tashrih : Hazraate Girami Ismail Dehveli Aur Gulam Khan Ke Aqaid Ke Baad Gairullah Sy Madad Talab Karne Ke Bare Me Aapne Akabirin Deoband Kay Fatwe Wa Aqaid Mulaja Farmaye Faisla AP Khud Kar Sakte Hai.

### **Hayaat E Ambiyah Alaihissalam Ke Bare Me Ismail Dehveli Ka Aqeedah**

Ek Hadees Ki Tashrih Karte Hue Ismail Dehveli Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Bare Me Napak Alfaz Bayan Karte Hue Likhta Hai

Yani Me (Huzoor Nabi E Kareem Sallallaho Ta'ala Alaihi Wasallam ) Bhi EK Din Mar Kar Mitti Me Milne Wala Ho To Kab Sajda Ke Laiuq Ho Sajda To Esi Zaat E Paak Ko Hai Ke Na Mare Kabhi"

Taqwiaytul Imaan Safa 33

MazALLAH Suma MazALLAH Astagfirullah

Waza'at : Hazrat E Girami Ismail Dehveli Ny Kitne Qabih Alfaaz Me Hadees Ki Tashrih Ki Ke Hai Is Sy Sabit Hua Ke Ismail Dehveli Is Bat Ke Qail Hai Nabi Sallaulalihinwasallam Qabar E Anwar Me Zinda Nahi Aaye Hayat Ul Nabi Sallallaho Ta'ala Alaihi Wasallam Ke Bare Me Unke Akabirin Ka Aqeedah Bi Mulahija Farmaye.

### **Ulma E Deoband Ka Mutfiqah Fatwa**

Humare Nazdeek Aur Humare Mashaikh Ke Nazdeek Hazrat Sallallaho Ta'ala Alaihi Wasallam Apni Qabr Mubaarak

## Haque Par Kaun?

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Me Zinda Hai Aur Ap Ki Hayat Dunia Ki Si Hai Bila Mukalaf Hone Ke.

Aur Yeh Hayaat Makhsus Hai Aa Hazrat Sallallaho Ta'ala Alaihi Wasallam Aur Tamaam Ambiya Allaysalalm Aur Shauhda Ke Sath Barzakhi Nahi Hai Jo Hasil Hai Tamaam Musalmano Jab Ke Sab Aadmiyon Ko.

### Aqaid Ulma E Deoband Safah 221

Tashrih : Qarain Kiram Dekha Apne Deobandio Ki Dogali Policy Ek Sahab Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Miti Ke Andar Jane Ka Dawa Kar Rahe Hai Aur Dusre Deobadi Hazrat Hayat E Ambiyah Alaihissalam Ko Faqat Taslim Hi Nahi Balke Is Bat Ke Bhi Qail Hai Ke Ambiyah Alaihissalam Ki Zindgi Dunia Ki Ki Si Zindgi Hai Faraq Yeh Hai Ke Duniawi Zindgi Me Insan Muklaf Hai Sharai Ahkam Is Par Murtaba Hai Lekin Ambiyah Is Tarah Zinda Hai Ke Gair Mukalaf Hai Yani Sharai Ahkam Ke Paband Nahi.

Lekin Dsto Afsos Is Bat Ka Hai Ke Unke Qaul Ke Andar Itne Barde Tazad Ke Bawjood Aj Tak Ismail Dehlvi Ka Yeh Fasid Aqeedah Musalsal Uski Kitab Taqwiyatul Iman Me Chhap Raha Hai.

Khatam E Nabuwat Ke Bare Me Qasim Nanuthvi Ka Aqeedah

Huzoor Nabi E Karim Sallallaho Ta'ala Alaihi Wasallam Ke Khatam Ul Nabiyyin Yani Aakhri Nabi Hone Ka Inkar Karte Hue Deobandio Ke Peshwa Bani Madrashah Deoband Qasim Nanuthvi Likhta Hai

## Haque Par Kaun?

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Agar Bilfarz Aap Sallallaho Ta'ala Alaihi Wasallam Ke  
Zamane Me Bhi Kahi Aur Koi Nabi Ho Jab Bhi Apka Khatam  
Hona Badastur Baqi Rahta Hai  
Tahjeerunas Safah 18

Ek Aur Jag Likhta Hai

Agar Bilfarz Bad E Zamana Nabwi Sallallaho Ta'ala  
Alaihi Wasallam Bhi Koi Nabi Paida Ho To Phir Bhi  
Khatamiyat Muhammadi Me Kuch Farq Na Ayega.  
Tahjirunaas

Waza'at

Hazrat E Muhtram Apne Aqeedah Khatam E Nabuwat Ke  
Bare Me Qasim Nanuthvi Ke Mulfujat Mulahija Farmaye Jis Me  
Unhone Taslim Kia Hai Ke Huzoor Sallallaho Ta'ala Alaihi  
Wasallam Ke Bad Nabi Aa Sakta Hai Qasim Nanuthavi Ke Is  
Aqeeade Ny Qadiyanio Ka Rasta Saaf Kar Dia Hai Yahi Wajh  
Hai Ke Aj Qadiyani Qasim Nanuthvi Ke Isi Aqeedae Ko Paish  
Karke Apni Jhooti Nabuwat Ko Sabit Kar Rahe Hai.

Halake Quran Wa Hadees Kasheera Sy Huzoor Sallallaho  
Ta'ala Alaihi Wasallam Ka Akhri Nabi Hona Bilkul Wajeh Wa  
Sabit Hai Qasim Nanuthvi Ke Is Aqeede Ke Rad E Amal Ke Taur  
Par Agar Humne Kuch Kaha To Shayad Shikayat Ho Lehaja  
Aaye Unhi Ke Deobandio Ka Fatwa Mulahija Kare Aur Phir  
Natija Bhi Khud Murtab Kar Lijiyega.

Ulma Deoband Ka Mutfiqah Fatwa

Humara Aur Humare Mashaikh Ka Aqeeda Hai Yeh Hai  
Ke Humare Sardar Aqa Aur Pyare Shafih Muhammadur

## Haque Par Kaun?

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RasoolALLAH Sallallaho Ta'ala Alaihi Wasallam Khatm Ul Nabiyyin Hai Ap Ke Bad Koi Nabi Nahi Jaisa Ke ALLAH Ta'ala Ny Apni Kitab Me Farmaya "Aur Lekin Muhammad ALLAH Ke Rasool Hai Aur Khatam Ul Nabiyyin Hai"

Aur Yahi Sabit Hai Ke Bakashrat Hadeeso Sy Jo Mani Hadto Itrak Ponch Gaye Aur Neez Ijma E Ummat Sy Ho Hasha Ke Hum Me Sy Koi Uske Khilaf Kahe Kyon Ke Jo Iska Munqar Hai Wo Humare Nazdeek Kafir Hai.

Aqaid E Ulma E Deoband Safah 232

## **Ibne Abdul Wahab Najdi Ke Bare Me Gangoi Ka Aqeedah**

Ibne Abdul Wahab Najdi Ke Bare Me Rasheed Ahmad Gangoi Apni Aqeedat Ka Izhar Karte Hue Likhta Hai

Muhammad Bin Abdul Wahab Ke Muqtadio Ko Wahabi Kahte Hai Aur Unke Aqaid Umda Hai.

Fatwa E Rasheediyyah Jild 1 Safah 7

Ek Sawal Ka Jawab Dete Hue Gangoi Likhta Hai

Sawal : Ibne Abdul Wahab Najdi Kaisa Shaks Tha ?

Jawab

Muhammad Bin Abdul Whab Ko Logo Wahabi Kahte Hai Wo Acha Aadmi Tha Suna Hai Mazhab Humbli Karta Tha Aur Amil Bil Hadees Tha Biddat Wa Shirk Sy Rokta Tha Magar Tashada Uske Mijaz Me Thi.

Fatwa E Rasheediyyah Jild 3 Safah 89



Wazahat : Hazraate Girami Gangoi Sahab Ki Juban Sy Ibne Abdul Wahab Najdi Ke Fazail Wa Manqbat Apne Sune Ab Isi Ibne Abdul Wahab Najdi Ke Bare Me Husain Ahmad Madni Ky Tashurat Bhi Mulahija Kijiye.

### **Ibne Abdul Wahab Najdi Ke Bare Me Sadar Ul Deoband Husain Ahmad Ka Fatwa**

Sahabo ! Muhammad Bin Abdul Wahab Najdi Ibteda E Terwi Sadi Me Najd Arab Sy Zahir Hua Aur Chunke Khilaft Batila Aur Aqaid Fasida Tha Isliye Usne Ahle Sunnat Wa Jamamt Sy Qatal Wa Qataal Kia Aur Unko Biljabar Apne Khayalat Ki Takleef Deta Raha Unke Maal Ko Ganimat Ka Mal Aur Halal Samja Gya Un (Yani Ahle Sunnat) Ke Qatal Ko Bais E Sawab Wa Rahmat Ka Shumar Karta Raha Ahle Harmain Ko Khusasan Aur Ahle Hijaaz Ko Umooman Is Takalif Shiqqa Pohchai Salf Wa Salehin Aur Itbah Ki Shaan Nihayat Gustakhi Wa Be Adabi Ke Alfaaz Istimaal Kiye Boht Sy Logo Ko Bewajh Is Ke Takaleef Bashadida Ke Madina Munwara Aur Mu'azmah Chorna Parda Aur Hazaro Admi Uski Fauz Ke Hatho Shaheed Ho Gaye.

Al Hasil Wo Ek Zalim Wa Balkhi, Kunkhar, Fasiq Shakhs Tha.

Sha'hab Saqib Safah 50

### **Ibne Abdul Wahab Najdi Ke Bare Me Anwar Sha Kashmiri Ka Fatwa**

Muhammad Bin Abdul Wahab Najdi Beshak Ek Kam Ilm Aur Kam Aqal Shakhs Tha Aur Uske Liye Kufar Ka Hukm Lagane Me Uske Koi Baak Nahi Tha.

Muqdamah Faiz Al Bari

Tashrih : Kya Kahna Deobandio Ki Karstanio Ke Rasheed Ahmad Gangoi Ki Aqeedat Wa Mohbbat Ka Haal Dekhte Ibne Abdul Wahab Najdi Ko Gale Ka Har Bana Lia Jab Ke Husain Ahmad Madni Ny Ibne Abdul Wahab Ki Bayanat Surat Ka Esa Parda Chak Kia Ke Uske Taswir Ny Khud Deobandio Ki Asliyat Bhi Roz E Roshan Ki Tarah Wajeh Ho Gayi.

### **Nam Rakhne Ke Bare Me Ismail Dehlvi Ka Aqeeda**

Ali Bakhs, Peer Bakhs, Wagera Naamo Ke Bare Me Ismail Dehlvi Likhta Hai

"Koi Naam Rakhta Hai Ali Bakhs, Peer Bakhs, Gulam Mohin Aldeen Yeh Sab Jhutha Musalmano Sach Shirk Me Girftaar Hai.

Taqwiyatul Imaan Safah , 5,6

Koi Nam Rakhta Hai Nabi Bakhs, Satila Bakhs, Ganga Bakhs, SO Yeh Aadmi Mardo Hoa Jate Hai

Taqwiyatul Imaan Safah 64

Wazahat :

Hazrate Mohtram Ismail Dehlvi Ke Nazdeek Jo Shakhs Ali Bakhs, Peer Bakhs, Gulam Moin Al Deen Ya Nabi Bakhs, Wagera Nam Rakhta Hai Wo Shirk Ho Jata Hai Aur Esas Shakhs Mardood Hai Hazraate Girami Isi Kitab Taqwiyatul Imaan Ke Bare Me Khud Rasheed Ahmad Gangoi Ny Uski Taslimn Kia Hai Aur Uske Maqbuliyat Ka Draja Dia Hai Lekin Bechara Khud Bhi Isi Ke Mazkura Bala Fatwa Ki Zad Me Aa Gaye Mulahija Ho

**Rasheed Ahmad Gangoi Ismail Dehlvi Ke Fatwe Ke Zad Me**

## Haque Par Kaun?

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Hazrate Girami Tazkira Al Rasheed Me Rasheed Ahmad Gangoi Ka Paidri Aur Madri Nasab Nama Yun Hai Paidri Nasab Nama : Rasheed Ahmad Ibne Hidayat Ahmad Bin Peer Bakhs Bin Gulam Husain Bin Gulam Ali

Madri Nasabnama : Rasheed Ahmad Bin Kareem Ul Nas Bint Farid Bakhs Bin Qadir Bakhs Bin Muhammad Sale Bin Gulam Muhammad.

Namaz Me Nabi Ke Khayal Ke Bare Ismail Dehlvi Ka Aqeedah

Baaz Zalmtain Baaz Talmato Par Fauqiyat Rakhti Hai Ke Iataja Ke Mutabiq Jina Ke Waswase Sy , Apni Biwi Sy Humbistari Karne Ka Khayal Behtar Ahi Peer Ya Uske Mishal Zargo Ki Taraf Khayal Ka Chale Jana Bhi Agar Che Janab Risalatmaab Sallallaho Ta'ala Alaihi Wasallam Ho Boht Hi Jayda Badtar Hai Apne Bail Aur Gadhe Ke Khayal Me Dub Jane Sy.

Sirat E Mustaqim

Wazahat :

Hazraate Girami Is Napak Ibaarat Ko Gaur Sy Pade Ke Jina Ke Waswase Su Apni Biwi Ke Sath Humbistari Karne Ka Khayal Lana To Behtar Hai Lekin Bujurgaan E Deen Aur Huzoor Nabi E Karim Sallallaho Ta'ala Alaihi Wasallam Ki Taraf Khayal Ka Sirf Chale Jana Bhi Bail, Gadhe Ky Khayal Me Dub Jane Sy Bardaja Badtar Hai.

## **Namaz Me Gairullah Ke Khayal Ke Bare Me Thanvi Ka Fatwa**

Kisi Ny Khat Me Likha Ke Agar Aap Yani Thanvi ) Ki Surat Ka Taswur Karlo To Namaz Me Ji Lagta Hai Farmaya Jaiz Hai Do Sharat Sy Ek Yeh Kah Aeytqaad Me Mujhe Hazir Wa Nazir Na Samje Dusri Sharat Yeh Hai Ke Us Ki Itlah Kisi Ko Na De Yeh Taswur Khatrat Ky Ilaj Ke Darja Me Hai Kyon Ke Yeh Bbhi Tawja ALLAH Honwe Ka Ek Zriyah Hai Isi Sy Tawajah Aur Yaqsaawi AliALLAH Hogi Pas Maqsud Ka Muqdam Hai Khud Maqsud Nahi.

Malfuzaat Ashraf Ali Thanvi AL Ma'aloom Babait Ma Ramzan 1255 Safah 84

Tashrih : Hazrate Mohtram Deobandio Ny Kisi Andher Nagri Machai Ke Agar Dauran E Namaz Huzoor Sallallaho Ta'ala Alaihi Wasallam Ka Khayal Lane Sy Namaz Jati Rahegi Aur Huzoor Sallallaho Ta'ala Alaihi Wasallam Ka Khayal Lana Bail, Gadhe Key Khayal Sy (Maz'ALLAH) Badtar Hai Magar Ashraf Ali Thanvi Ki Surat Ka Taswur Karna To Sahi Hai

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

## **Khulasa Kalaam**

Hazraate Mohtram Apne Ulma E Deoband Ke Aqaid Batila Aur Phir Unhi Ke Aqabirin Ke Fatwa Mulahija Farmaye Imaandari Sy Bataye Yeh Munafiqat Nahi To Aur Kya Hai Wo Batein Jo Unki Kitabo Me Maujood Hai Aur Aj Tak Musalsal Chhap Rahi Hai Unhi Ke Aqabir Ke Bilkul Khilaaf Hai Aur Jis

## Haque Par Kaun?

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Bat Ko Unke Ulma Ny Jaiz Likha Hai Usi Ke Khilaf Unhone Shirk Wa Kufar Aur Biddat Ka Fatwa Sadir Kar Dia Aur Sath Hi Aapne Yeh Bhi Yaqeenan Mehsoos Kia Hoga Ke Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Shan Me Tanqis Ke Taur Par Kaise Kaise Fatwe Wa Napak Alfaz Istimal Kiye Hai Isi Sy Inka Bugz Wa Hasad Aur Adawat E Mustafa Sallauallahwsalalm Bilkul Roz E Roshan Ki Tarah Wajeh Ho Jati Hai.

Afsos Aaj Tak Inlogo Ny Ummat E Muslima Ko Muthid Karne Ki Bajaye Iska Shiraza Bikhair Dia Aur Ummat E Muhammadiya Ky Andar Tafriqabazi Phailane Me Kisi Bat Ka Lehaaj Tak Na Kia.

Jab Ke Aaj Kuffar Bhi Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Azmat Wa Rif'at Ke Qail Hai Lekin Un Hazrat Ny Apki Azmat Wa Shan Ko Kam Karne Ke Liye Napak Alfaz Istimal Kiye Ke Kuffar Bhi Sharma Jaye.

Hazraate Muhtram Aakhir Me Ap Sy Yahi Guzarish Hai Ke Imaan Sab Sy Qaimti Daulat Hai Apne Ish Qaimti Sarmaye Ki Hifazat Kare Lekin Iski Hifazat Tab Hi Mumkin Hai Ke Ese Bad Aqeedah Logo Sy Dur Rahe Kyon Ke Bujurgaan Deen Farmate Hai."Bad Mazhab Ki Shaubat Imaan Ke Liye Zahar E Qatil Hai'

Rab Azwajjal Is Koshish Ko Kabul Kary Aur Ish Me Jo Galiyah Hui Hai Wo Sab Ke Liye Rab Ta'ala Sy Tauba Wa Istagfaar Karta Ho Rab Azwajjal Mauf Farmaye  
Aameeen

Jo Hum Par Tha Humne Pohcha Dia

### Roman Urdu Mein Humari Dusri Kitabein Aur Rasail :

Bahaar -e- Tehreer (Ab Tak 13 Hissos Mein)  
Allah Ta'ala Ko Uparwala Ya Allah Miyan Kehna Kaisa?  
Azaan -e- Bilal Aur Suraj Ka Nikalna  
Ishq-e Majazi - Muntakhab Mazameen Ka Majmua  
Gaana Bajana Band Karo, Tum Musalman Ho!  
Shabe Meraj Ghause Paak  
Shabe Meraj Nalain Arsh Par  
Hazrate Owais Qarni Ka Ek Waqiya  
Dr. Tahir Aur Waqar -e- Millat  
Taqqeer Karne Waala Kaisa Ho?  
Ghaire Sahaba Mein Radiallaho Ta'ala Anho Ka Istemal  
Ikhtelaf Ikhtelaf Ikhtelaf  
Chand Waqiyaat -e- Karbala Ka Tehqeeqi Jaayeza  
Binte Hawwa By Kanize Akhtar  
Sex Knowledge  
Hazrate Ayyoob Alaihissalam Ke Waqiye Par Tehqeeq  
Aurat Ka Janaza By Janabe Ghazal Sahiba  
Ek Aashiq Ki Kahani Allama Ibne Jauzi Ki Zubaani  
Huzoor Ki Shaan In The Quraan - Mufti Ahmad Yaar Khan Nayeemi  
Rahimahullahu Ta'ala  
Husne Mustafa Aur Kalame Raza - Maulana Sajjad Ali Faizi  
Afzaliyate Siddique -e- Akbar Wa Farooqe Aazam - Huzoor Tajushshariah  
Rahimahullahu Ta'ala  
Kya Hazrate Bilal Radiallaho Ta'ala Anho Ka Rang Kaala Tha?  
Hazrate Bilal Ke Islam Laane Ka Waqiya Kya Tha?  
Sharah Mishkaat (Kitabul Iman) - Mufti Ahmad Yaar Khan Nayeemi  
Rahimahullahu Ta'ala  
Chand Ghair Motabar Kitabein - Maulana Hasan Noori  
Tirmizi (Part 1)  
Aaiye Namaz Seekhein (Part 1)  
Sharah Mishkaat (Kitabul Ilm) - Mufti Ahmad Yaar Khan Nayeemi  
Rahimahullahu Ta'ala  
Sahih Bukhari Aur Ilme Ghaib - Allama Muhammad Abdul Qadir  
Difa -e- Kanzul Iman - Huzoor Tajushshariah Rahimahullahu Ta'ala

## Haque Par Kaun?

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Pehle Farz Nafil Baad Mein - Aala Hazrat Rahimahullahu Ta'ala  
Qiyamat Ke Din Logon Ko Kis Ke Naam Ke Saath Pukara Jayega  
Yaare Ghaar By Dr. Asif Ashraf Jalali  
Tie Ka Mas'ala - Huzoor Tajushshariah Rahimahullahu Ta'ala  
Sawaneh Tajushshariah - Mufti Dr. Yunus Raza  
Huzoor Tajushshariah Aur Bukhari Shareef Ki Pehli Hadees Ka Dars -  
Maulana Muhammad Raza Markazi  
Huzoor Tajushshariah Ke Kalaam Mein Muhawraat Ka Istemal -  
Muhammad Kashif Raza Shaad Misbahi

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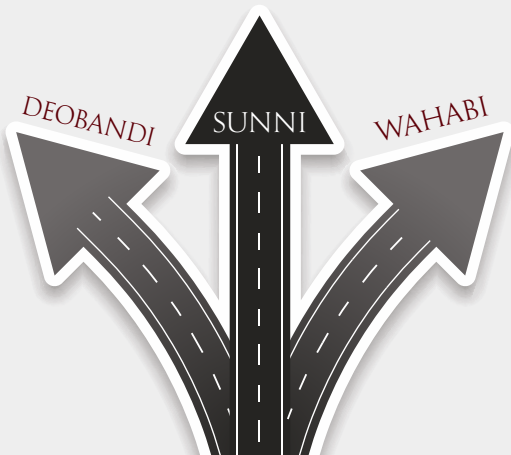
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